

THE SINNERS
Sleepe

VVHEREIN
CHRIST WIL-
ling her to arise, re-
ceiveth but an vnto-
ward answer.

By HENOCK CLAPHAM.



EDINBURGH
PRINTED BY RO-
bert Walde-graue, Printer
to the Kings Majestie.
An. 1596.

Cum Privilegio Regio.

BIBLIOTHECA

LAMBETHANA



TO THE TVVO VER-
TVOVS GENTLE-WEO-

MEN, THE RIGHT WOR-
shipfull M. RICHARD and

THOMAS OGLE, *their Wines:* HE-

NOCH CLAPHAM, wisheth all good

things in Christ Iesus.



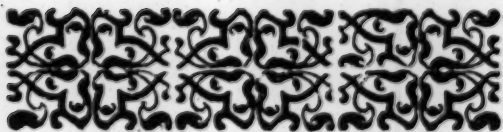
Ending (Right Worship-
ful) some tokens vnto my
friends in ENGLAND,
I could not but pull out,
not my purse, but my pen
and dispatch the two sub-
sequent Exercises vnto you, as a signe of
my Soules wish. My boldnes needeth
your pardons, and my homely stile your
favorable constructions. The first I haue
ever found, and the second I presume wil
never be lacking. Let the prophane puste
vppe with B A A L S leaven, swell like a
Toade: they shall sooner burst than you
haue cause to repent holy Zeale. Blessed
Fore-guides, God hath given vnto you
both, with more comfort may you fol-
lowe

THE EPISTLE

lowe Christ with your Crosse. They that
will not (through Pride and Carnalitie)
be contented to beare the Crosse, shall
have no benefite by Christ his Crosse:
but (as they deserue) be crossed out of
the book of Life. And so, with the
bowing of mine heart, I end.

Edinburgh, 1595.

*Your poore Cuntry-man, desirous euer to
shewe himselfe thankfull vnto God
for you. H. Cl.*





THE SIN- NERS SLEEPE.

The Song of SALOMON, Chap. 5.

Verse 2. 3. 4. 5. 6. 7. 8.

The Text.

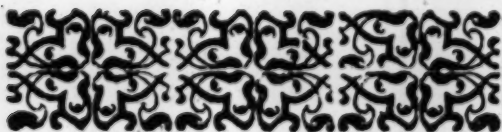
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voice of my Welbeloued that knocked,
(saying) Open unto me, my Sister, my
Loue, my Doue, my undefiled: for mine
head is full of dewe, and my Locks with
the droppes of the Night.
- 3 I answered) I haue put of my coat, how
shall I put it on? I haue washed my
feete, howe shall I defile them?
- 4 My welbeloued put his hand by the
hole (of the doore) and mine heart be-
ing affectioned towards him.
- 5 I rose vp to open to my Welbeloued: and
mine hands dropping downe Myrrhe,
and my fingers pure Myrrhe, on the
3 handles

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and my fingers pure Myrrhe, on the
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handles of the Barre.

- 6 I opened vnto my vvelbeloued: but my vvelbeloued vvas gone and past: mine heart was gone because of his speach: I sought him, but I could not finde him: I called, but he answered me not.
- 7 The Watch-men that vvent about the Cittie, found me: they smote mee and wounded me: the vvatc-men of the Walles, tooke away my wayle from me.
- 8 I charge you (oh Daughters of Ierusalem) if you finde my Welbeloued, what shall you tell him? That I am sicke of Lone.



ALOMON, that peaceable Roy of Israel; during whole raigne, the bloody sword of David was sheathed; even this

Salomon for his peace, became the glorious type and fore-figure of Christ Iesus, (not of Christ comming from * Edom & Bozra, with his bloody garments

ments of conquest: for in that, *David* was figure) but of Christ the * peace-
 able builder of the newe Testaments Church, signified by his rearing of
Zions materiall Temple, wherein by his holy spirit he would dwell as a lo-
 ving, amiable Spowse. This *Salomon* of *Israel*, for this *Peace* and *Spowse*, is
 throughout al this *Most excellent Song*, a glorious peculiar type and significa-
 tour of *I E S V S*, annointed, *King, Priest* and *Prophet* to his *Church*: he introdu-
 ced in the person of a *Spowse* and sweet holy Lover: shee brought in as a wo-
 man espoused, and sometimes (consi-
 dering the divers estate of the church,
 according to divers times and occasi-
 ons) as a woman wooed & suted vnto.

In these verses read, a part of the Church is set downe vnder the person of a woman slugging and sleeping in her bed, at the door of whose lodging, her beloved standeth knocking & calling, vsing diuers motiues to cause her arise and open vnto him: to whome,

not-

1. Chro. 22
 7. 8. 9.
 compared
 with
 2. Cor. 6. 16

notwithstanding she returneth a slee-
 pie sluggish answer, insinuating a de-
 niall, wherevpon her beloved depar-
 teth. After that, *Shee* (as better advised)
 ariseth, openeth, seareth, calleth
 but he wold not be found or heard off.
 Shee not resting heere, traveleth far-
 ther, for the finding of her beloved
 what time vnawares, shee falleth into
 the hands of the Cities watch, who in
 treat her fowlie, beating her, wound-
 ding her, & snatching away her vaile.
 But escaping with life, she still setteth
 forward in her holy pilgrimage, and
 so, soon after meeteth with the daugh-
 ters and chaste damselfs of *Ierusalem*,
 to whom she commendeth her estate,
 straightly desiring them, if so they
 happely meet with her beloved, they
 would vouchsafe to signifie her estate
 vnto him: namely, *That shee was sick of*
Loue. And this is the very full argu-
 ment of the Text redde. It may aptly
 therefore diuide it selfe, first into a mu-
 tuall colloquie, or conference betwixt
 Christ

Christ and the sinfull soule, contained in the two first verses read: secondly, into the issue of that conference in the residue, vntill the 9. verse. In the *Conference* (and therevpon onely at this time) is considerable, first the time intimated in these wordes; *I slept but my heart vvaked*: secondly, the speakers, and their speech. The first speaker and his speech, is given in these wordes, *It was the voice of my vvellbeloued that knocked, saying, Open vnto me, my Sister, my Loue, my Dove, mine vndefiled: for mine head is full of the dewe, and my locks with the drops of the night.* The second speaker, (namely, the sinfull soule) and her speech lieth in these words: *I haue put off my coate, howe shall I put it on? I haue vvashed my feete, howe shall I defile them?*

The time of this conference was, (as the sinfull soule acknowledgeth) vtly when shee *Slept*, namely in her *Flesh*: and yet then *Awake*, *But* in another part, namely in her *heart* or *spirite*, I slept

slept(saith she) what time my beloved
 came vnto me knocking, &c. She that
 before shamed not to excuse her flesh
 laid downe in the bedde of *Securitie*
 sleepe; she now acknowledgeth, how
 lewdlie then she was occupied. And
 every thing that is written, be written
 for our learning (as indeede it is) the
 this teacheth vs not to bee abashed
 confesse our former or present sleepe
 estate: that is, that such daies, monethes
 and yeares of our life haue bene slept
 away in the flesh, the damnable worke
 of the flesh. There bee three sortes of
Sleepe mentioned in the Scripture by
 The first sleep, is that necessarie rest
 which occupieth the bodie after tiring
 well: so slept * *Sisera* in *Iael's* Tent. The
 second sleepe, is the rest of the bodie
 after the dissolution of the soule: his
 sleep with his Fathers. The third kinde
 of sleep, is to lie in a naturall, carnall
 sinful, vnrepentant estate: Hereof *Paul*
 speaketh, when he saith, * *Awake thou*
the

Iudg. 4. 21

1. King 2.
10.

Ephes. 5. 14

that sleepest, and stand up from the dead,
that is, from the workes that haue in-
troduced the first death, as also deserue
the second death, wherein thou yet
sleepest: And to ly in sinne, may well
be said to sleepe in sinne: first, because
the sinner thinketh, that sinne is as ne-
cessary for the comfort of his flesh, as
sleep for the wearied body: secondly,
because a man is as hardly to be stir-
red and pulled out of sinne, as a man
in a dead sleepe to bee awaked, and to
leape out of his bed. As the Serpents
darting darted into a mans legge, doeth
by litle and litle drawe the bodie to
sleepe, and that vnto the death, the ve-
nome thereby the sooner exhaust of
the heart: so the Serpent and Dragon
of Hell, hauing pearced a man with
his venemous dartes of *Covetousnes,*
Idolatrie, Theft, Adulterie, Murther,
Drunkennes, Lying, Pride, &c. Hee co-
uets onely that man would be tickled
with the delight thereof, and so sleepe
by continuance in such sin, because he
knoweth

Genes. 3.

knoweth the reward thereof will be death. *Adam* and *Hewah* (the corrupt Roote, from whence wee as corrupt branches do spring) they having sucked vp the poyson of sinne, loe, they seeke starting holes, * among the bushes they goe, so farre from desiring to be awaken out of sinne, as they flee from the voice of God, because they would not bee questioned about their sinne: but as Christ heere visiteth the sinfull soule in the time of her sleepe so I EHOVAH there calleth out our Fore-parents, examines them, corrects them, by whipping them out of *Eden*. Awake therefore you sonnes and daughters of *Adam*, that haue sucked vp the poyson of *Murder, Pride, Adulterie*, & covet to sleep therein, accompany it a soveraigne mercie of God, that he calls vpon ye, and vouchsafeth to visit yee. *Cain* so slept in his murder, as

Genes. 4.

God * marked him for a Reprobate. *Esau* so slept in his belly hunting, and neglect of holy things, as God would

not giue him to find * any place to re- Heb. 12. 37.
 pentance: The Prophet *Balaam* slept
 so in *Purse-prophecie*, as God therefore
 not only gaue him to * be slaine togi- Nom. 31. 8
 ther with the wicked, but also to bee
 canonized for the leader of false Pro- 1. Pet. 2. 15.
 phets, and as the giver of ill example
 to all pievish Prophets in these last
 daies. *Iesabell* so slept in * painting her 2. King. 9. 30. &c.
 face, curious tyring her heade, and o-
 ther sorceries, as God in iust judgment
 gaue her to breake her necke, and her
 painted curious flesh to become dogs
 meat. Awake thou therefore that slee-
 pest, stand vp from the dead, & Christ
 will giue thee light. Do nowe at last
 with this sinfull soul, confesse thy sinne
 to God & forsake it, so shalt thou find
 mercie. *Dauid* having about one year
 slept in his sinne, was by the Prophet
Nathan awaked; who awaketh and cri-
 eth, * *Haue mercie vpon me oh God: wash* Psal. 51.
me: purge me: create in me a new heart,
&c. vpon which humble and vnfaigned
Confession and Petition, he received this
 word

word from God, * *The Lord hath prised away thy sinne, thou shalt not dye.* That thou maist therefore obtaine mercie with *David*, sleepe not in *Pride*, vnder *cleannesse*, *Blood-thirstines*, *prophanes*, but awake and walke more warilie, re- deem- ing the time lost: else feare, lea- ving the Lord swear in his wrath, that thou shalt never enter into his rest. To da- nge therefore harden not thine heart, but arise out of thy *Sin* thou hast slept. He

But mine heart awaked.) The heart, which is the seate of that facultie be- com- ing the soule called the *Will*, vnder the which, is contained every *Affection*, we here put for the whole soul, consist- ing of the faculty of the *Mind*, seated especially in the *head*, vnder the which, are contained the *interiour senses*; as also of the *Will*, especially occupied abou- ting the heart, in his several affections. *But* because the *Affections* are seated in the heart, therefore wee say, *wee loue and hate with our heart*: and though the *interiour senses*, as *Vnderstanding*, *Con-*

precept, &c. be seated in the heade (and
 therefore we say, *He hath a head able to*
comprehend knowledge, to conceiue, reme-
mber, &c.) yet sometimes it is saide, *hee*
hath an understanding heart, but this
 is improperlie. Nowe that she saith, *But*
mine heart awaked, it is as though hee
 should say, *Howsoeuer my flesh slugged*
and slept, yet mine inward man or spirite,
was then not so sleepy and vntowarde.
 Here wee are to obserue her vpright
 iudgment: who condemneth the flesh
 because it slept, but justifieth the spirit
 because it was waking. A lesson which
 we are to learne; namely, to condemne
 what in vs is condemnable, as also to
 iustifie what in vs is justifiable. Iob had
 learned this lesson, who when he was
 also set his worke before God his pear-
 soning sight, hee saith, * *If I wash my selfe*
with snowe water, and purge mine handes
most cleane, yet shalt thou (God) plunge
me in the pit, and mine owne cloathes shall
make me filthie. But when he was to an-
 swer his kinf-men, charging him with
 ceij hypo-

Iob. 9. 30.
 31.

Iob. 26. 5. hypocritie, he saith: * *God forbid, that I should iustifie you, I will not take mine innocencie from my selfe untill death: I will keep my righteousness, and will not forsake it.* As I O B keepeth this equitie towards God and man: so in this place the poore soule keepeth an equall balance betwixt her *Flesh* and *Spirit*: the flesh a sleepe, the spirite awake. For man to say, I hope I am as good a christian as any of them all, and then to be a sleep in *Adulterie, Pride, Envie, Murder, &c.* Is to beare false witnes against Christs mysticall bodie, which consisteth not of rotten vnfruitfull twiggys for such are * cutte off from the Vine Christ; neither shall such sleepe * foolish Virgins enter into the kingdom for the gate shall bee shut. And for man, in whome God hath wrought care of holinesse, a loue of trueth: for such a one simplie to say, *There is one good thing in mee*, is to beare false witnes against the grace of God, and the worke of his spirit. As the forme

Iohn 15.

2. 6.

Matth. 25

30.

is common to the proude wicked: so this is a spice of hypocrisie, that would humble it self to the harming of Gods spirit: or else a fruite of desperation to the daunting of Faith.

That her heart was waking, what time Christ was calling her flect from sleeping in securities bed, wee are to obserue, that there was in her a candle light; by the glimpse whereof, she in her conscience knewe it to be Christ, or an heavenly power, contrary vnto her vnregenerate body and soule that knocked, although she had not willingness yet to arise out of sinne. A candle every man & woman bringeth in their hand with them into the world, that is *Light of nature*, commonly called *Conscience*, which is not so blind, but it oft chargeth the heart of the *Barbarian* with some sinne: as also looking vpon the * *Heauens, Firmament*, and other *visible creatures*, they by that litle light are ledde to the acknowledgment of a *God & Lord* that ought to be obeyed.

Psal 19.1.
Rom. 1.20

B

This

This light and knowledge is sufficient to leaue a man inexcusable to judgement: but vnable it is to lead a man to salvation. And therefore *David* saith *Psal. 19. 7. The Lawe of God is a perfect teacher*, as though hee would say, the former teacheth but vnperfectly: but as for Gods Lawe, it teacheth perfectly, by converting the soule and opening the eies of the spirituall blinde. As the first light is a check to the soul, so the second being cherished & kept burning by the oyle of God his spirit is able to saue the soul: but if this light be once quenched and put out, how great and fearful shal be that darknes. Well, shee heares Christ calling her from sleepe, her own heart witnessed that it was Christs voice, and yet (afterwards) she giueth scope of sleeping to the flesh. A right fearfull estate and an estate, wherein I feare too many at this day do stand: namely, doe heare and knowe Christs holy voice, calling them from sleeping longer in the

theft, adulterie, prophaning the Lords
 day, drunkennes, &c. and yet ly still in
 their sin, as not minding to part with
 it. Of such a one, what saith *Moses*?
 after this manner: * *He that heareth the* Deut. 29.
wordes of the Curse, (namely against 19. 20. 21.
sinne) *and blesseth himselfe in his heart*
saying, I shall haue peace although I walk
according to the stubbornnes of mine owne
hart, thus adding drunkennes vnto thirst,
the Lord vwill not bee mercifull to him,
but then the vwrath and iealousie of the
Lord, shall smoake against that man, and
every curse that is vwritten in this booke,
shall light vpon him, and the Lord shall
put out his name from vnder heauen, &c.
 A terrible judgement but from a iust
 God, who will race persons, and their
 houses and families (be they never so
 potent) from the face of the Earth, if
 so they be founde nourishers of their
 sinne, when they heare Gods worde
 cursing their sin. If therefore the light
 and vnderstanding thou art endued
 withall, do not leade thee vnto repen-
 tance

Psal. 51. 4

tance, feare lest it proue a check-foare
 to thy conscience, and seale thee vp
 excuseles against the day of vengeance
Dauids knowledge led him to repen-
 tance when he cried, * *Against thee, a*
gainst thee onely haue I sinned: for with
 this *Confession* he made *Conversion*, he
 turned from his sin. But *Iudas Isca-*
riot, his knowledge caused him after
 this *Confession*, *I haue betrayed innu-*
cent blood, to runne vnto the rope, and
 therewithall to take vengeance on the
 throte, that had breathed out wicked
 covetous counsel, against the Lord of
 Life: so adding one murther to ano-
 ther. If while we speake vnto thee and
 thy sinne, thy conscience secretly tel-
 leth thee, this is *Christes* voice: it is
 God his holy worde that thus smites
 on my sinne, awake and sleepe no lon-
 ger therein: let not sinne *dominere* and
 rule in thy mortall members: quench
 not the spirit, but obey his motion to
 repentance: giving therewithall thanks
 to our God, who should so mercifully
 fore

fore-warne thee, lest otherwise thou should bee damned. So much brieflie for the time of Christes *Call*, together with the estate she then stood in. Now followeth the speaker Christ, and his speech.

It was the voice of my welbeloued.) The poore sinfull soule awaked, and making rehearsal of things passed, she nowe entitleth CHRIST *welbeloued*, whome before in her sleepe estate, she no doubt tooke but for a troubler of *Israel*. SALOMON saith, * *Hee that* Prov. 28. *rebuketh a man shall finde more fauour at* 23. *the length, than he that flattereth with his tongue.* As this is verified here, where he is nowe called *Welbeloued*, as being worthie loue, whome before she neither loued nor kindlie intreated, so shall it ever appeare in the end, that who vnwoorthilie haue refused our wholesome counsell and correction, shall once (even in that appointed time) be of another minde. The wicked shall in Hell (when it is al too late)

Heb. 13. 13

Lev. 19. 17

affirme and cry out, *Such and such were kn
worthie to haue beene beloued for their
calling of vs to Repentance*: howsoever
we then hated them. As for the Elect
they shall once in this life leaue slee
ping in sinne, neither then shall the
deferre to justifie such, as before the
condemned: for *Repentance* is an *alte
ring of the iudgment, and a reuuing of the li
affection*. Let this therefore stirre vpe do
every man to * exhort one another, se
specially, the ministers of the word, kn
giue no rest vnto sleepers in transgre
sion, howsoever the wicked raile vpon
them, and intreate them right rudely
for the day shall come hereafter (whe
they, nil they) wherein they shal turne
their tongues and accompt vs worthy to
of loue and good liking. * *Hate not thine
brother in thine heart, but plainlie rebu
him, and suffer not sinne vpon him*: w
though he should say; *Let him not Ma
begrowe in his sinne*.

But how came Christ vnto her? b
a voice, by what kinde of voice? by
knockin

h *knocking voice:* vnto this knocking the
y *holy Ghost* alludeth, when hee telleth
oe *the* * Luke-warne people of *Laodicea*, Revel. 3.
*E*lect that he stood knocking at their doore,
e *flee* the worde in the originall signifying
d *To* * *dosse vvith the horne*, as doeth the
e the strong necked beast with the maine
a *force* of his head. As Christ ordinari-
of *lie* for the awaking people from sinne,
vp doth send a liuelie *voice*, not a confu-
er, sed *Noise*, so that *voice* is a powerfull
rd, *knocking voice*: not a bare reading,
g *re* nor a smooth calme preaching, but a
vp powerfull thundring out, and inces-
del sant beating vpon the door of the slee-
(w) *per*, the portal of the conscience vnre-
um *pentant*. * *Cry aloud* (saith I E H O V A H Isai. 58. 1.)
orth to *Isaiah*) *spare not, sounde out thy voice*
ot *like a Trumpet*. If the sleepe sicknes
ebu haue ceazed on a man, he must not be
m: whispered in the eare, but scourged on
M the sides. In a wrong boxe are these
men, that exclaime on the preachers,
h because they thunder out *Curses* a-
by *gainst sinne*, whereas (alas) God hath
kin

Rom. 6. 23

Iude 12.
33.

ordained nothing but *Curse* for sinners. If they like not the *curse*s, let them call for away the *Cause* of a *Curse*, namely *He* their sinnes: * for the wages of sinne is death. If men be so foolish as to suffer sinne to most begrowe them, and as *we* canker to eat their hearts through, yea and wee the Lords watch-men, must not cease to sound the trumpet, but knock till their heartes awake: either it shall become the savour of life vnto life, by repenting: or the savour of death to death by still sleeping. * Some were must saue by fearing them (saith *Iude* so and others by pulling them out of the fire. If we sawe a brother plodding the waters towards a whirle-poolle or *Syn* *T* *ies*, wee woulde feare him back by all meanes: and if we sawe another in the fire, we would not stand speaking with *Eli* the Priest, *Thou doest ill my sonne* &c. but we wold snatch hold of some limbe, and violentlie pull him out, because of the present danger. Easier dealing is for bruized reedes, broken hearts

ne hearts: but knocking and rougher bits
 cal for an vnbroken Mule and vntamed
 nely Heifer.

ne To what end knocketh *Christ* at the
 iustoportall of her conscience? *Open vnto*
 as me, saith he. so that the end of his voice
 , ye and knocking is , to gaine *Entrance*.
 t no Why did *IEHOVAH* call forth *Adam*?
 noo to the end hee should come forth and
 hal appeare. To what end did *Noah* pro-
 e, bi phesie of the deluge? to the end that
 ch to they should prevent the judgment by
 we repentance. To what end did *Christ*
 iudi so preach to *Ierusalem*, but that there-
 f the by hee might gather them vnder his
 th wing as a hen gathereth her chickens?
 Syr To what end doeth the Lord stirre vp
 y al many in these daies, to knocke at the
 the doores of festered Consciences, but
 with that they would open vnto him, and
 one let his spirit enter: not the spirit of a-
 some dulterie enter, for that is there alrea-
 be die: not the spirit of pride to enter, for
 sier that is there alreadie: not the spirite of
 ken the world, or hypocrisie to enter, for
 rts they

1. Cor. 1.
18. 21.

they are there alreadie: but to the effect
that Christ by his holy spirit, righteous
spirit, chaste spirit, loving spirit
might enter. They that will not open
their hart to make this change, namely
ly to send out Satan, and to receiue
Christ: to send out the vncleane spirit
and to take in the holy, it is pittie
their life. But why doeth Christ craue
this soule to open to him? can he
without *voice* and *knocking* enter? yet
he can, but his ordinarie revealed
is otherwise: namely, by the * liuely
voice of preaching to beget faith; and
that preaching with authoritie as doth
Christ, not coldlie or weaklie as doth
the Scribes and Pharisies. A man can
burst open a doore without a key, but
ordinarilie hee vseth a key: so can the
spirite of Christ burst open an harde
heart, without the spirituall key of *Dauid*,
displaied by preaching, but ordi
narilie hee vseth the key of preaching.
As a man is said to open the door, but
not without a key: even so, the spirite

he of God is faide to open the heart, but
 right not without preaching. And as the
 spirit key is faide to open the doore, but not
 without the help of mans hand; even
 so, the word preached is faide to open
 the hard heart, but not without the
 hand of Christ, which is his Spirite.
 What great cause haue we then, not
 onely to praye that God would send
 Preachers into his Harvest: but also
 that hee would graunt his spirit to ac-
 companie their preching, that so God
 his holy workman, his spirite, and his
 holy toole and instrument, the worde
 preached concurring together, many
 hearts may bee opened to due atten-
 ding the worde, as was the * heart of Act. 16. 14.
Lidia the Thyatirian to PAVLS Ser-
 mon. Nowe as he calleth & knocketh
 at the portall of her conscience, so he
 vseth therewithall many sweete allu-
 ring titles, saying: *Open vnto me my Si-*
ster, my Loue, my Doue, mine undefiled.
 If the King of the Land should come
 vnto the doore of some base woman,
 inha-

THE SINNERS

inhabiting his Land, who stood in
 traiterlie estate, & at her doore should
 knock, intreating entrance vnder the
 tearmes of Sister, Loue, Doue, per-
 fect one (and that with a pardoned
 his hand) could her heart be so hard
 to lie still in her bed, and not rather
 arise hastily, come and open, fall at his
 feet, and beg pardon? Our annointed
 I E S V S, who hath received all power
 in Heauen and in Earth, hee ever bears
 the voice of his written word calling
 and knocketh at our doore, with *I beseech you brethren, I beseech you sisters,*
desire you in the bowels of I E S V S, and
 many other sweet speeches he often
 times vseth, if happily any thing might
 moue vs: but oh alas, how many arise
 from the dead? how many leaue sleep-
 ing in sinne? howe many open a free
 heart vnto I E S V S, that so entring
 might suppe with vs, and we with him?
 When Iesus came into * *Zacheus* his
 house, and hee entertained him with
 holy restitution, Iesus tolde him, that

Rev. 3. 20.

Luke 19.
8. 9.*Salua-*

Salvation was come vnto his house. Happie man he, that as verily had obtained saluation as received the Saviour. But in these daies, men feare least the receiving of I E S V S bring trouble, povertie and death vnto their house, (whereof anone in his place) and therefore Christ may knock and call at his pleasure, for they will obey at their leasure: but the daye will come, that shall pay for all.

Open vnto me my Sister. Christ in a certaine Sermon saith, that *These are my brethren & sisters, that hear the word of God and keepe it:* but here hee calleth her *Sister*, as also *undefiled* or perfect one, that is, so far from doing his will, as shee refuseth it, and doth her owne will, keeping her heart barred against Christ, when hee would haue had her open. This terme therefore and the other, doe not properlie appertaine to her present sleepey estate, as yet she lay in an vnrepentant estate, (for so shee was no visible Church or member of a Church)

a Church) neither in that presumptuous sinne, could she warrant the applying of mercie in Christ, the worbe being against her: (*For to whome one is as a master, he is himselfe as servant to obey, his servant is he whome he doth obey. Rom. 6.*) but she heere gaue her selfe as servant to obey vnrighteousnes: therefore she is termed of Christ in regard of her first election, which hereafter should be sealed vnto her heart by an effectuall calling, what time the power of his call should appeare by mooving her to rise, and seeke after Christ with the crosse on her necke: denying her selfe for following after Christ. So that we may wel say, he calleth her *Sister, Loue, Dove, vndefiled*, because she was called to be a Sister, a Loue, a Dove, as all Saints to liue in an vndefiled estate. Brethren and Sisters we are to Christ, beinge w him our Mediatour reconciled to the Father. Christ the Sonne of God by nature, wee sonnes and daughters by

npt God by adoption; and brethren and
 e sisters to Christ, by the handfast and
 vort betrothment of faith, which makes vs
 me * members of his body, of his flesh, & Ephes. 5:
 his of his bones. So that thereby wee are 30.
 6. not onely his *Brethren* and *Sisters*, but
 rva also his *Loue & Spouse*. *Dones* we are
 e recalled to be, for * *Innocencie* and harm- Mat. 10. 16
 e lesnes. The *Naturians* affirme the *Doue*
 r fit to be without *gall*: and sure I am, wee
 e are commanded to be without *Bitter*.
 l *cinasse*. *Vndefiled*, wee are called to be, as
 s also to be perfect, as our heavenly Fa-
 r to ther is perfect: Of every which title,
 h t much might be saide, which heere I
 r se passe by: but from the whole this wee
 that are to learne, that as in regard of our
 Lo Election knowne to God, wee are to
 call him, from the beginning knowne for
 s all *Sonnes*, *Daughters*: as also, *Brethren* and
 thre *Sisters* to Christ, (even before wee can
 ng with *Iacob* and *Esau*, do good or evill.)
 o d So the calling of a Christian is, for to
 od stand in vnion with Christ: in obedi-
 ersence and holy service to him, as to our
 Ge head

head and spirituall husband: to haue
not so much as our enemie: and fin
lie, to bee holy in all our wordes a
workes, as befeeming the children
God: brethren and sisters of Chr
& these that professe themselues
jects of the *Kingdome of Heauen*, not
the *World*. If a Monarch and gret Ki
should call vs to bee his brethren a
sisters, oh we would stirre our stum
and endeavour our selues therevnto
trow if we heard the King at our do
crying, awake and rise thou man, a
come and wedde my daughter: aw
and rise thou woman, & come to w
with my sonne, and that in paine
loosing thy life, I trow wee would
loose our life and so good a marriag
for lying in bed a while. If the Ki
should cry, come out of these defil
and fowle waies, and walk in the swe
heavenly allies, we wold not like swin
still lye groveling in the myre, and
fuse so sweet an offer. And will we
found more sluggish, careles and sw

nish towardes our heavenly King of
 Kings, who offereth vnto vs regall af-
 finitie, & right happy vndefiled waies?
 Awake therefore sluggish flesh, sleepe
 no longer in swinish pleasures, but a-
 rise vnto thy God and say, Welcome
 be the voice of the holy one: cast out
 of my heart, the power of darknes and
 sinne: let thy spirit sit hereafter in my
 conscience, as in a chaire of estate, and
 there occupie dominion and jurisdic-
 tion over sinne, that so as a fruitfull
 braunch, I may not onely bee grafted
 into the vine Christ, but also liue by
 the sap of his spirit.

Sweete Christ, having vsed all the
 former sweet titles, for the moving of
 her heart to giue place: doth in the se-
 cond place lay downe a waightie and
 most reasonable argument, drawne
 from the misery he vnderwent for her
 sake: that thereby at least and at last,
 shee might buckle her selfe to arise.

*My head is full of dewe (quoth he)
 and my locks with the drops of the night.*

C

By

Math. 2.

By the *Head*, the chiefeſt member, he ſheweth
meaneth the whole: and by the *Locke*,
a beautifull accident vnto the body, he
hee meaneth outwarde comelines. And
the body oppreſſed in the night with
dew abideth much grievance, & the
beauteous locks weather-beaten and
quicklie vneſelected and deformed, as
as beſell vnto *Nebuchadnezzers* hair, which
Dan. 4. 30. ſo would Chriſt giue poore
ſoules to vnderſtand, that for their ſake
his body vnderwent much grievance,
as alſo he loſt his beautie. Of the ſinne,
namely the grievance of his body, the
whole ſtory of our redemption is full
perſecuted in the cradle, in being deli-
uered * to *Ægypt*: hunted after by the
wicked, and finallie ſmitten, buffered
crucified, pierced: and that which to
more, ſo ſmitten by his Father, (our
ſinnes being imputed vnto him) ſuffered
through the anguiſh of ſpirit, his body
die in the Garden was bedewed with
blood: and on the croſſe he roared out
vehemently: *My God, my God, why haſt thou*

he should petitionate vnto vs; hee being the Lord of glory, and we a degnerat people. Hard hearts wee haue that haue put him to such torture and grievance, and yet continue so thankful, ey continue stil sinning, as though still wee would cloth him with new finnes, and so put him every day to newlie crucified and tormented.

Secondly, in that Christ giues vnderstand, that during our spirituall sleep, he presents himselfe before the doore of our conscience with his head and locks bare, as with his cap in his hand, whereas hee might haue come with an helmet on his head, and a two edged sword in his hand, we should rather be ashamed of our spirituall incivilitie, that so proudly stand in our owne light, when hee in all patience and long suffering, (desiring not the death of a sinner) doeth by his * Ambassadors beseech vs to bee reconciled to God.

2. Cor. 5.
20.

Thirdly, whereas hee calles the

drops, Drops of the night, hee woulde
 haue vs to know, 1. that while we liue
 in sinne, we liue in darknes, like battes
 and owles that flie the light, 2. as also
 that these fruites of darknesse, blacke
 workes of ours did fal vpon him. Man
 having bathed himselfe in the workes
 of *Darknes*: Christ commeth and put-
 teth man his ougly black garment vp-
 on himselfe: which the Father seeing,
 hee raineth downe on his Sonne, the
 dewe, haile and storme, that otherwise
 was due vnto Man. *Sinne vvas imputed*
to him, as verily, as we had *Righteous-*
nesse imputed vnto vs: ey, *He was made*
sinne for vs (saith the Apostle) *that we*
should bee made the righteousness of God
(not, in our selues, but) in him. 2. Cor. 5.
 21. The reason then our Saviour here
 useth, is this: *Seing I stand bareheaded,*
entreating, suffering for thy sake the hea-
uie hand of my heauenly Father vpon me,
debasing myself in the forme of a seruant,
that so thou maiest bee freed from the pu-
nishment due to the vworkes of darknes,

as also be aduanced into the state of Glorie: seeing all this I do for thy loue, I pray thee let me stand no more without, but in-
scue me into the closet of thy Conscience.

Oh wonderfull alluring arguer and vngainsayable request if the deuill were not in man, and man vnreasonable bewitched. But let vs hearken to her answer.

I haue put off my coate, howe shall I put it on? I haue vvashed my feet, howe shall I defile them? This answer consisteth on two branches, let vs first examine what this *Coate* is, which shee hath put off. God putting his Image on man especially seated in the most special part of man, namely his soule: he possessed the *higher facultie or power of the soule* (namely, the *Minde*) with the brightness of all necessarie *Holie knowledge*, also the *Inferiour facultie* (the *Will*) with full *holines* in every affection: with the *Minde* and *understanding* part (for I call it for learning sake, though a simple essence admitteth no parts) Sa-
begun

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begunne: who having perverted the
 minde, and abused the *Vnderstanding*
 and *Conceipt*, loe after that (through
 Gods just judgment) the *Minde*, and so
 consequently the *Vnderstanding*, *Con-*
cept, &c. went a wrong waye by the
 conduct of sinne, which now had cea-
 sed on the powers of the soule. *Vnder-*
standing perverted & blinded, loosing
Light, and admitting *Darknes* and *Er-*
roure, caused *Adams* soule to seeme
 stripped and naked, which before was
 cloathed with glorious *Light*. The
Minde so perverted and turned out
 of the right way, the *Will* (as an hand-
 maid) was redie to followe in her affe-
 ctions: for the eye being darkned, no
 marvell if the foote turne aside from
 the right way. Thus the Image of God
 was turned into the similitude of Sa-
 tan, light into darknes, and holines in-
 to vnholinesse. God had put on our
Fore-parents the *Coate* of an *understan-*
ding minde & *Holy will*, from whence
 proceeded *Power of Mouing will*, but
 4 hauing

having broken the Commandements
 loe they were stripped of their Coats
 and they perceived themselves naked. *Genes. 3. 7.* The Coate put off, when
 Sun was set, and the Dark-night came
 upon them, and the Seed of their loyn
 And therefore in the worke of Regenera-
 tion and *Newe birth*, the spirite of
 God beginneth to build, where Satan
 first cast downe: namely, with rectifying
 the *Mind*: and then with sanctify-
 ing the *Will*, which is called the put-
 ting on of the * *Newe man*.

Ephes. 4.
 24.

This Garment, the putting on of
 the second *Adam* Christ Iesus, by open-
 ing the doore of her conscience, she
 insinuateth shee cannot do, because
 it was darkenight: that is, because her
Minde was possessed with ignorance
 thinking that darknesse, that is, *Ignorance*
 shall be to her a sufficient excuse
 of not arising out of her bed of security
 and worldlie ease: *I have put off my
 coate, howe should I put it on*, is then
 though she should say: *I in my Fore-
 ren*

ments ADAM and HEVAH, haue put off
Co my spirituall Coate of an understanding
s minde and holy will, sithence which, a spi-
off, rituall darknesse hath raigned over me, by
can reason vvhhereof, I can not see howe to put
lo on that Garment aright, & therefore thou
Reg must haue me excused. Thus the sinfull
rite soul pleadeth ignorance and darknes,
Sat when the King of knowledge & light
et standeth at the portall of her doore,
and with a torch in his hand wherewithall
epu to enlighten her: not vnlike to a foo-
 lish person in bed, who called vpon by
 on the Kings messenger for preparance
 y vnto the entertainment of his King,
 e, should reple: It is night, I cannot see
 ause to attyre my body, the King must stay
 se till the daye shine in at the windowe.
 rano Were this a fit answere for a subject,
 igne speciallie if the King himselfe were
 xcu at the doore, and offered vnto him at
 ecur the windowe the benefite of torche
 off light? Verilie Christ knocketh not by
 nen any minister of his, but therewithal he
 re-p offereth to the soul sitting in darknes,
 ren

sauing

seeing light and knowledge. But as Jewes having in the midst of the

Ioh. 1.9. * *That true Light vvhich lightneth every man that commeth into the world:*

Chap. 3. 19 * *loving darknesse more than light*, they would not knowe him, except to kill him, and bury him with a stone seal on his head, that so he should not rise. so in these daies men will plead ignorance, when God hath lighted many Lamps amongst them. When *small Light*, (namely, *DAVIDS LAMP* (Psal. 119. 105.) is proffered vnto them & toucheth their knockles, they cannot see the wood for trees: yet they can see to dash out the *Light*: neither will they knowe these lights, that will

Iohn. 1. 8. * *Iohn* beare witnesse of the *Lights*: except to persecute them, imprison them, kill them, that so if it were possible, the *Light* might be put out: that offendeth their beared eies, and makes their lewd workes manifest. so much as multitudes nowe say with the wicked in Iob, * *Depart from*

Iob. 21.
14. 15.

For wee desire not the knowledge of thy
 waies. Who is the Almighty that wee
 should serue him? But let such wicked
 ones knowe, * *That the Lord Iesus shall* 2. Theff. i.
8. 9.
 shew himselfe from heauen with his migh-
 tie Angels, in flaming fire, rendring ven-
 geance vnto them that do not knowe God,
 and which obey not the Gospel of our Lord
 Iesus Christ. Well, Christ will come
 sodainlie as doeth a theefe, * *Blessed* Revel. 16.
15.
 therefore is he that watcheth and kee-
 peth his garments, lest he walk naked,
 and God make all (*Angels and Men*) to
 see his filthinesse.

But mark that this poore soul con-
 fesseth her spiritual nakednes, although
 by an interrogation she maketh it too
 difficult to bee attyred. A confession
 which few will bee brought vnto in
 these daies: for they rather will say, *I*
am not more naked than others, more ig-
norant than such. If they may pull o-
 thers into their *Confession*, so be it, they
 will more easilie confesse somewhat:
 but to single out themselues, and to
 parti-

particulate their owne sinne, that fewe will come vnto. Which confession, although it bee a lifting of the head towards repentance, yet it nothing availeable without *Repentance* or *Conversion* it selfe. It is not sufficient for thee to lie in the bed of adultery, and to confesse that thou hast put off the coate of Chastitie, except thou arise from Adulterie, and put on the coat of Chastitie. *Flie evill and follow good.* * He (saith SALOMON) that knowledgeth and forsaketh his sinnes shall finde mercie.

Prov. 28
13.

The second part of her answer lyeth in these wordes: *I haue washed my feet, howe should I defile them?* Is as much as if she saide: *I haue fitted my affections otherwise, in so much as if I arise and come vnto Thee, I see not howe I shall do it, without embasing and endamaging myself.* By *Feete* every where in holy writ, meant the *Affections*, or *Will* which is the container of the affections. *Exod. 3.* *Moses* * putting his shoes off from

Exod. 3.

hat is feet, is there vnder ment, a putting
 h sin off, or laying aside earthly, carnall and
 ftting carnallie affections. By the * washing Iohn. 13.
 e, ye of feete commended by Christ to his
 t Re Disciples, is signed foorth the bearing
 not of holy affections one towards ano-
 d of her. When D A V I D saith, *I turned my* Psal. 119.
 ou h *feete into thy testimonies*: hee meaneth, 59.
 exce he turned his affections to Gods law:
 put And indeede, the feet willinglie go on,
 l and or turne to that way the *Heart affects*.
 that By all which, appeareth my former
 nes s conclusion to bee true: namely, that
 r ly he thought her selfe in an estate good
 y fee enough for the present season: ey,
 uch hat nowe to rise were but a defile-
 ion ment to her waies, an endangering of
 d of her health. An answer notable wic-
 it, b ked, and highlie worthy the departure
 y sel of Christ: and yet an answer given by
 rit, many to Christ in these daies, who
 ich can say: I affect the *Word* and the pure
 s. B *Government* of the Church of Christ:
 fro not one of them wisheth more good
 hi thereto than I do: but because of the
 present

present pollicie of the Land; because
 of my present calling, wherein I must
 bath my selfe (as in a bed) I cannot
 rise and shake of these thinges for the
 entertaining of Christs Scepter and
 holy government: but first I shall de-
 file my name and credet (which name
 and credite with the world I must
 seck) and secondly by reason of cold
 Lawes abroad, I should by arising
 giue place to Christ, hazard the losse
 of libertie and reuenues, which I
 seck as my life: And indeed the praise
 of men rather than of God, and the
 regard of bodily ease before souls helth
 is so deare vnto this serpents broode
 that lick the dust & go with their bellies
 vpon the earth, that if they be de-
 prived of these, they are readie to starue
 and hang themselues with Achitophel
 in a halter. These say in their hearts
 what profit shall we haue in opening
 to Christ, as the wicked in Iob say

Iob. 31. 35. * *What profit should we haue, if we pray
 vnto the Almighty? These holde the*
 here

because of heresie, that good PAVLE long since
 I must be condemned: namely, * *That gaine is* 1. Tim. 6. 5
 not *godlines*: and therefore after once or
 for the wise admonishment to be rejected,
 as *it. 3. 10.* Wicked man thou art, are
 all thy feete or affections to be washed &
 trimmed for any other use than to at-
 tend Christs call? *Paul* setting downe
 the spiritual souldiers furniture, *Ephes.*
 appointeth the feet to be shod with
 the preparation of the Gospell, be-
 cause our affections should turne our
 praect to the Gospell, not for the gazing
 therevpon, but for the receiving there-
 of. But forsooth it will be a discredite
 to my young Maister and young Mi-
 stris to leaue their chesse, cardes, dice,
 and dauncing, discoursing companions,
 and stroud curtizan tirings, &c. Oh it will
 be a disgrace vnto them to obey the
 voice of the Preacher (vpon whose
 head and lockes resteth punishment
 and dislike of men) to obey their call,
 would make them forsooth, as begger-
 like and as much despised, as he that calls
 them

them from these vanities, wherein they
 haue slept from their infancie. Indeed
 the miserie and simplicitie of Christ
 and the plainnes of the worde, was
 a stumbling block to the *Jewes*, and
 offence to the *Gentiles*. If Christ would
 come to our Magistrates, Merchants
 and rich *Nabals* with a golden crown
 on his head, and *Salomons* peace-sce-
 ter in his hande, oh then it may be
 Christ in his Ministers, word and
 ordinance should bee welcome.
 Christ would come vnto our weomen
 with a curled fore-head like a *Babylonian*
 with pictures of Serpents depending
 from his locks (figuring their serpentine
Numb. 35. sectiōs) apparelled like the * *Moo-
 tish* weomen, for the alluring of *Go-
 Israel* to whoredome: If Christ would
 come vnto the poor people with plea-
 sure of barleloaves and fishes: finally
 if he would not keep such a knocking
 but would blesse the Adulterer, kiss
 the Murderer, embrace the theefe, and
 preach strong drinke to the pot com-
 panions

panions, oh then hee should be a Prophet for the nonce: they would bring him in with the voice of a Trumpet, and as much diversitie of Minstrelsie, as was at the * dedication of *Nebuchadnetzars* Image. But seeing hee comes in earthen vessels, poorely, not making any noise in the streets: therefore their feete are washed to another use: they bought not their shoes for to run at Christs call: they can use their feete to a more credible and pleasurable service. Well, * walk in the waies of thine heart (not of Gods heart) and in the sight of thine eies (not of Gods eies) but know that for all these things (not one of thy sinnes forgotten) thou shalt come vnto Iudgment. Dan. 3.
Eccle. 11. 9

Christ standeth without: wee with this sinful soul keep our selues within: hee powerfully crieth, *Open*: wee lye tumbling in our sins the meane while, making interrogatories, with *What*, and *If*, and *Howe*: he desireth entrance

D

with

with sweet speeches and forcible reasons: we (with SALOMONS *Sluggabe* that thinks himselfe *more wvise*, *thelst seven men that can render a reason*) orio giue him a flie answer to our owne so ter sorrowe. Do wee say that wee *kers* coupled to Christ by faith; and in kno meane time keep Christ at the spee on point? are we coupled, or rather se tho red? he wooeth vs and wee will not sea wooed, when are we like to be wed on

1. John 2.4 * *He* (saith IOHN) *that saith hee knobel Christ, and keeps not his commandem* I m *is a lyer*: then much more say I, is ha lyer, that saith he is coupled to Ch of and yet denieth to do his comman sci ments. Let vs therefore at last awa arise and open our heartes wide, fle Christ by his holy spirite may en an and there establiish an heavenly re wi ment and kingdome. We pray, *Let tin Kingdome come*: take heede lest by wh nying the passage of his word thro *th* our soules, wee be found adversari So

in this Kingdome. We pray, *Let thy will
be done by vs in earth*, beware therefore,
lest we be found resisters of Gods glo-
rious will revealed in the worde, and
so consequently be not found *Moc-
esters* in steed of *Prayers*. The Lord hath
knocked in these partes of the world a
long season: deferre not to repent: lest
thou grieving his spirit (which should
seale thee vp to the day of glorificati-
on) hee leaue of knocking, and leaue
behind him a flint stone at thy doore,
I meane, do giue thine heart vp to bee
hardened with *Pharaoh*, and in steede
of an heart sealed, thou haue thy con-
science seared with an hote yron.

But leauing this our *Sinner* heere
sleeping: or rather betweene *Sleeping*
and *waking*, namely in a *Slumber*: I
will in the next tractate (God permit-
ting) take examination of her soul: by
which time I expect her first *Resurre-
ction*. In the mean time rowse vp your
Soules heaue through sleepe; that fin-
ding

ding with *Her*, an assured place in
First Resurrection: you may finally win
her *Rise* joyfullie in the *second Resur-*
rection: whereas these that *Rise* not
first from the *Bands of sinne*, shall slum-
ber and soundly sleep on to the po-
er of the *Second Death*.

Melior vigilantia somno.

FINIS.





THE SIN- NERS RESVR- RECTION.

The Song of SALOMON, Chap. 5.
Verse, 4.5.6.7.8.

The Text.

- 4 *My Welbeloued put his hand by the
hole (of the doore) and mine heart be-
ing affectioned towards him,*
- 5 *I rose up to open to my Welbeloued: and
mine hands dropping downe Myrrhe,
and my fingers pure Myrrhe, on the
handles of the Barre,*
- 6 *I opened vnto my Welbeloued. but my
Welbeloued vvas gone and past: mine
heart was gone because of his speach: I
sought him, but I could not finde him:
I called, but he answered me not.*
- 7 *The Watch-men that vvent about the
Cittie, found me: they smote mee, and*
E *vvdoubt-*

wounded me : the Watch-men of
 Walles, tooke away my wayle from
 8 I charge you (oh Daughters of Ierusalem) if you finde my Welbeloued, shall you tell him? That I am sicke and
 Loue.



Owe followeth the
 issue of the Conference betwixt Christ
 and the sinfull Soules
 wherein is considered
 ble: first, the departing
 of Christ insinuated in these words
*My Welbeloued put his hand by the
 of the doore: Secondly, her Arise and
 Search after Christ in the residue of
 the Text. In her Arise and Search, of
 is set downe the cause of her Arise
 these wordes: Mine heart being
 ctioned towards him, I rose vp to open
 to my welbeloued, together with
 Cause of that Cause in these words
 And mine hands dropping down Myrris
 and my fingers liquid Myrrhe upon
 hand*

handles of the Barre, I opened to my Wel-
beloued. Secondly, is set down the fruit
 of her late opening in the next verses.
 The first fruit is sowre, because of her
 late obedience, and that lyeth in the 6.
 and 7. verses, where first with an hea-
 uie heart (remembring Christs former
 speech) shee searcheth for and calleth
 after her Beloued, but cannot see or
 heare of him: Secondly, during her
 search, she falleth into the handes of
 the Cities watch-men, being by them
 smitten, wounded, disrobed. The se-
 cond kind of fruit (because late repen-
 ting is better than never repenting) is
 more sweet and comfortable: for last-
 ly, shee meeteth with the Daughters
 of Ierusalem (the visibie Church, or
 body of Christ) to whome she com-
 municateth her perplexed estate, that
 so together with her (as feeling mem-
 bers) they may bewaile her vnto her
 welbeloued, with loue of whome, shee
 is nowe not a little wounded. Thus
 much for the whole, now to the parts.

The sillie sinner having returned wil
 vntoward answer out of her bed of *curitie*, and
curitie, Christ hee ceaseth knocking off,
 not awayting her lewde leasure an Ch
 longer, & therefore drawing his hand *Juda*
 from the doore, he departeth. This two
 doth, because as his presence make ken
 her wanton, so his *Adieu* for a season
 may happely cause her to search in
 the cause, and by litle and litle be d
 uen into a dump, and so after that hear
 as inquisitiue after her Loue lost, ked
 before she was toying and negligerece
 The like course the Lord was vrged that
 take with * *Judah* and *Ephraim* (that in y
Israel, the greatest Tribe put for than
 whole) They not listning vnto
 voice by *Hoseah* & other his Prophe
 I E H O V A H determines on the case thine,
I will go and returne to my place till I No
acknowledge their fault and seeke me, how
their affliction they will seeke me dilig igh
lie. By these two witnessles appeared to y
 the cnrsed crookednes of our nature *Pon*
 who the more we are wooed, the more
 will

Hos. 5. 15.

wilfull we be, but being once set at six
 and seven, almost or altogether cast
 off, even then (if ever) wee seeke after
 Christ. I wil not say, oh ye two Sisters
Judah and *Israel* hearken, but oh ye
 two Sisters, *England* and *Scotland* har-
 ken; how long by the voice of his Pro-
 phets sounded out in wordes and wri-
 tings, hath hee called vpon you for re-
 formation of manners? how haue the
 hearts of your Magistrates bene knoc-
 ked vpon, that once Christ might bee
 received fully, and not onely in part?
 that not onely hee might vse his voice
 in your judgment seates, but also his
 hands for executing judgment and ju-
 stice in equal ballance: not passing by
 the Murders, open professed Atheis-
 me, Adulteries, thefts of the Rich and
 Noble, as also to render vnto the Wi-
 dowe, Orphane, and Strangers their
 right? howe long hath Christ sued vn-
 to ye, for obedience to his *Scepter* and
Power, born & exercised in his church;
 but ye answer as being fast a sleep, and

not yet well wakened. Christs voice too homely, and his spiritual ordinances too naked for such a compleat spangled Sisters, as is *England & Scotland*. His worde and ordinances in the not further bee received in (knowne to Christ till his heart ake) then they agree with present pollicie, & the purposes of festered consciences. Well, mock on: If Christ can doe so good by the voice of his owne Prophets, but day by day shall bee polemicke off (if not haue a flat answer, *He is not raigne over vs*) then expect ere long his departure, his lamentable desolation. As two sisters (by naturall vnderstanding and Evangelicall covenant) ye write hand in hand, but not without biting one another, take heed that (by Christs desertion) ye consume not (as did *Ephraim* eat not vp his brother *Manasse*, and *Manasse* *Ephraim*: and then that, a third eate you vp both, I haue said. Sure I am, that if Christ breake his

Gal. 5. 15

* Apostle saith) one another: that *Ephraim* eat not vp his brother *Manasse*, and *Manasse* *Ephraim*: and then that, a third eate you vp both, I haue said. Sure I am, that if Christ breake his

he

voice and depart, ye haue to expect
 no better judgment, than had * *Aholah* Ezek. 23
 and *Aholibah*, *Ierusalem* and *Samaria*.
 & What prerogatiue royall haue ye oh
 the Rulers of the Earth before *Iudah*
 and *Ierusalem*, that (knock the belo-
 thed) ye will sleep on, and scarce lift vp
 your leaden heads, vnder your armes
 Wou your Pillowes, while his holy voice
 does founded out by his Prophets, and
 let suppose to scape scotfre? * Be not Gal. 6.7.
 peceiued, God will not be mocked, as
 He se sowe assuredly ye shall reape. If the
 reord for disobedience cast off the *Iew*;
 den his kins-man according to the fleshe)
 l vnd hath at this day marked him forth
 e with bloody *Cain*, to wander in the
 t b earth as an abject: If for the establish-
 Ching their owne devised Priesthoode,
 (and vnholly ordinances, the Lord stir-
 ched vp the *Assyrian* King to come a-
 Ma gainst the ten Tribes of *Israel*, who led
 d them away Prisoners, neither what is
 I become of them, can bee heard off to
 reahis daye: What art thou (oh *Brutus*
 Land)

Pro. 14. 14

Land) that the Lord should forsake thee, and not rather hastily forsake thee? they cause one of you to whip another, till both be wearie: * *For the brawler that declineth shall be satiated with his own vaies.* VVhat is the Lord, that y^e should tempt him? Is he vnrighteous? He is like vnto thy selfe? He is patient and of long suffering saiest thou. I declare deede he is so, and that thou maist see by his former sparing thee, though now no longer he deferre Iudgement. He goeth to battle with a leaden foot, but come he once in the field, he will as hardly be intreated to depart without bloodshed. Hee hath called and knocked vpon both your doores, within your Pallaces: First, by *Pestilence*: Secondly, by present *Famine*. VVhat followeth in the third place? Alas, alas, fearfull and horrible *Bloodshed*. Pestilence and Famine, came like dumb dogs, but had there *Angels* or Men sent of God, preaching the Cause and the End. But

heede, lest when the sworde passeth
 thorough (and it will assuredly ere it
 be long, if you repent not) least I say,
 when the sword passeth through you,
 it preach in an horrible confused noise,
 not in a distinct voice: lest in steade of
 hearing the liuely voice of the Pro-
 phet, your eares heare nothing but
 clashing of weapons and armor, hor-
 rible lamentations and roarings, cry-
 ing out, *Aes me, Aes me, * the great day* Rev. 6. 17:
of I EHOVAHS wrath is come, and who
can stand? If you will not otherwise be
 awakened, this way the Lord will wake
 ye and rowse ye vp. If faire means wil
 do no good, he wil put a cutting bit in
 your mouthes, sharp spurres in your
 sides, and ryde yee vp and downe, till
 your eies be open, your harts ake with
 the burden of your sinns, and you vn-
 fainedly fall downe, and cry out in the
 bitternes of your soules: *Haue mercie*
upon vs, oh God, haue mercy upon vs, we
are weary of our by-pathes, we covet peace
oh our God, that so vvee may serue thee in
the

*the Sepulchers of our Fathers. Wee have
 abused thy Prophets, oh Lord vverepent
 it: Oh take away our Sinnes, and let
 Sun-shine of thy countenance once againe
 shine in our streets, and we shall not onely
 professe thee in word, but also in deed. Oh
 Lord heare, oh Lord forgiue, oh Lord con-
 sider and do it: deferre not for thine owne
 names sake, oh our God. VV it is nothing
 worth till it be bought, nor will men
 know what Christs face is, till he hath
 turned his back. * David seeing the pesti-
 lence inflicted on his poore subiectes
 could crye out, Oh Lord, I haue sinned
 yea I haue done wickedly. The Pro-
 gall, being thoroughly bit with famine
 came to himselfe and repented, but
 neither pestilence nor famine hath yet
 done good vpon vs: a fearefull signe
 that the Basilik hath stoong vnto detis
 and mens hearts brawned with the flesh
 of sin, and made insensible: and there-
 fore either incurable or not to be cured
 red but by extreame rigour. To desire
 therefore heare his voice, lest to morrow*

2 Sam. 24:

See howe Christ depart. Yet hee knocks,
 not only vpon the doore of thy heart,
 but also putteth his finger in at the
Hole of the doore, that is, hee toucheth
 thy conscience, or that light of nature
 that every man brings into the world
 for making him inexcusable, which is
 an *Hole* prepared for *Light*, as also,
 for his *Finger* that should open the
Doore. While the Prophet toucheth
 thy conscience, and the supernaturall
 Light is offered to the *Hole* of thine
 heart for enlightening the *In-bred ac-*
quaintance light, thou art in the way to *Sal-*
uation; but if the saving Finger of God
 be once taken away from thy doore,
 Oh plague of all plagues, howe great
 shall be thy darknes? A man comming
 forth of the Sunne into his Chamber,
 is blinder than when he went out: and
 thou, after Christ shall cease shining
 vnto thee by his owne Prophets, and
 art left vnto the closet of thine own
 heart, shalt be more blind and stuped
 than before the finger of God was vp-
 on

on thee. If the finger of God cast
out thy devill of pride, murder, the
adulterie, prophanenes, assuredly
taking away of that finger, shall be
hardning of thine hart, and very hor-
ly after that, will the keepers of
house be dispossessed: and that which
worfe is, ten to one whether ever
gaine the holy hand of God shal com-
vpon thee: for hauing before giue
the good spirit the repulse, howe can
thou expect his presence at another
season.

This sleepe soule, having sent
beloued away with a sleeueles an-
what ensueth? he departeth. He being
departed, what followeth? *I arose (sa-
she) to open to my Welbeloued.* A true
time. Shee ariseth to cope, when the
Merchant is gone. A right discription
of our crooked waies. Christ cryeth
Rev. 3. 18. * *Buy on me Gold, white Rayment, and
eye-salue:* when he is gone, then wee
rise: the qualitie of one that is rather
ininded to play *Bank rupt*, than for
maintain

I can maintaine credit in the Lord his com-
 er, the on-wealth, and Citie of the Saints.
 redly While the Phisition offereth his help
 all beerepute him vile; but when hee is
 ery h one, then we are redy to cal for him.
 rs of Vell, better at last than never. Better
 at wh is for *David* after 12. moneths, to a-
 r eve se out of his sinne, than to die and
 al coo therein: better for *Paul* at last to
 e gi reach I E S V S, than with *Herod* ever
 we ca persecute him in his members: bet-
 another for *Zacheus* once to make restituti-
 on of pelfe falselie purchased, than to
 sent lie in the Devils debt: and better for
 answ hee whatsoever thou art, now to shake
 e beiff thy sin, by vnfeigned arising there-
 se (sa ut, than with the reprobate to per-
 A trist in thy wickednes, and so sodainly
 ment e together with thy sinne, swallowed
 ript up into the Hell of Hells. Many (and
 crye these be hypocrites) tell vs, that they
 are risen from their sinne: but howso-
 wee ever their bodies be arisen to our judg
 rathment, yet their heart (and that God
 foreseeth) is still vpon their halfe-pennie:
 and

Pro. 28. 13

Prov. 16. 2

and of the aboundance of their vn-
 ly heart their lips (if we mark well) oftentimes run over. * Hee that confesseth and forsaketh sinne, shall find mercie. Content not thy selfe with knowledging thy open-seene or known sinne to man offended thereby: nor yet content thy selfe with confessing thy secret vnkowne sinnes to God, to whome thy sinne is once knowne: except herewithall thou forsake the same. If thou arise in thy inward man to the fatisfying of man, likewise arise in the inward man (even with thy whole soule and strength) to the pleasing of God, who is the ** Provider of the Spirits*. This *Rising* from sin and error, is tearmed the *First Resurrection* or *Rising* (*Revel. 20. 5. 6.*) Blessed and holy is he, that hath placed this first *Resurrection* (or true Repentance heere made) for on such the second death (awarded vnto the bodye and soule in that great day of Doome) obtaineth no power.

Th

That this *Arising* of hers was not
hypocriticall, and onely in shewe to
man, she in these wordes explaineth:
Mine heart being affectioned towards
him, I Arose. Howe came shee by this
heartie affection? it followeth: *Mine*
hands did drop down Myrrhe, and my fin-
gers liquid Myrrhe vpon the handles of
the Bar. That the *Cause* is heere placed
after the *Effect* is a thing common in
all speach humaine and diuine. As for
the liquid or thin Myrrhe, it is here set
downe, as the cause of the *Door-barres*
giving place & *Opening*. And indeed,
except (after Christ by his Ministerie
hath called vpon vs) hee doeth there-
withall inject and cast in by that hole
and light of nature (tearmed Consci-
ence) except I say, he thereby conway
in the *Pure oyle of his Grace*, the doore
of our harde heart will never open.
Though light flash in vpon our soule,
to the enlightening of the *Minde*, yet
without the oyle of *Sanctification* bee
powred vpon our *Hart* (the seat of the
Will

Will and *Affections*) all light and knowledge will do no good. What helpeth the *Naturall vwill* vnto this *Resurrection*? as much as a streame running into the *North*, helpeth the *Bote* to fly into the *South*. VWhen the streame turned backward by *Art*, then the stream is serviceable, not before: and so, our naturall *Will*, free ynough to run from the warme *Sunne* into *Chill North*, being once by *Gods Grace* converted (and therefore *Remittance* is called *Conversion*) then not before, it becomes serviceable in the work of this first *Resurrection*. * *God* maketh his owne *Will* (saith *James*) beget by the word of truth. As the word of *God* is the instrumental cause of *Conversion*, *Regeneration*: so the free-will of *God* (tyed to nothing in man) is the effectuall moving cause thereto.

Lam. i. 18.

Luke. 10.
30. &c.

The * passenger in the parable of the *Wounded Man* coming downe from *Ierusalem* to *Iericho* wounded and left halfe dead, as he was brought in onely to stop the mouth of the

apostle

d knowe proude Scribe, who bragged of his
 help integritie towards God & his Neigh-
 furre our, as may appeare by our Saviour
 ning his exhortation, verse, 37. compared
 to with the 29. aforegoing: so *Free will*
 eamen (who make that Passenger to be
 hen *Adam* left but halfe dead in his will,
 re: and therefore even in nature to haue
 ough *Fre-will* to good) must remember that
 into God said, * *In the day thou eatest of the* Gen. 3. 17.
 God *forbidden fruit, thou shalt die the death:*
 e Re meaning an whole, not an half death:
 not As also, that *Adam* himselfe acknow-
 in edgeth that * *He was naked*, not half Gen. 3. 10.
 Go naked: together with *Pauls* calling the
 ege *Ephesians* to remember how their *Re-*
 won *urrection* was from * *Sinnes and tref-* Eph. 2. 1. 5
 of *passes*, wherein before they lay *Dead*,
 -wi (not halfe deade) so *Fre-wil* men I say,
) is must learne, that doctrine must ex-
 o. pound parables, not parables doctrine.
 ble And therefore, if by the passenger they
 deri wil vnderstand *Adam*, let them by that
 as h *Halfe-Death*, vnderstande that which
 out the Scriptures deny not, namely to be
 ap

the *Powers* or *Faculties* (of the Soul) themselves left vnderstroyed, though the qualities were perverted. Which in the time of Vnregeneration, strongly run in the waies of *Death* to *Death*: so, (neither doeth Gods spirit work vpon vs, as Carpenter on Logs, hauing no sense: but) he deth in vs a *Mind* and a *Will*, which him being renued and turned into right way, are made liuely in the way of life: insomuch as they can say, *Commandements of God are not grieuous but the yoke (of Christ) is easie and burden light.*

1. Ioh. 5. 3.
Mat. 11. 30

As the holy Ghost is (for this was termed *Oyntment* by Saint Iohn in his *Epist.* 2. 20.) alluding to the legall figure hereof: so, till Christ left this oyle of myrrhe for the opening of her hard heart, shee had no power to open: and therefore no methodicallie followeth, *That she was vnawares enoyled with this or thin Myrrhe, then shee opened*

So saith some *Free-vwill-man*, I graunt
 that she opened not her heart for en-
 tertaining the Spirit of Christ, till first
 she was by the same spirit annoynted:
 notwithstanding (saith he) she ariseth
 of her selfe, though shee open not of
 her selfe: and that *Self-arisng* I resem-
 ble to the power of mans *Free-will*, by
 the which hee willeth good before he
 do good. Then (oh *Fre-wil-man*) thou
 graunts vnto me, that to doe good is
 not in our power. As to your willing
 good in a Carnall vnregenerate man,
 & then not to be able to do good, it is
 no other *Wil* than was in *Balaam*, who
 cryed, * *Let me dy the death of the Righ-*
teous (Israel) and let my latter end be like
his. He herein *villed* (or more pro-
 perlie *vished*) to die the death of the
 righteous; but yet he *villed* not first
 to liue the life of the righteous. So
 some wicked men I doubt not, but oft
 are convicted with the sight of God
 his word, and sometimes do wish that
 they could liue by the Rule of that

Nom. 23.
 10.

worde: but what maketh them so
 with? the terror of Gods wrath threat-
 ned to the disobedient & vnholie, & not
 of any loue they beare vnto God. Sa-
 holines. This is a *slauish vvish*, not a
vvill, and therefore in the Nature of
 man, no preparation (as of nature) ter-
 open the hard heart. The Devill (or
 damned souls may so wish or will, ha-
 are they vnable to arise to saving gra-
 pentance. Secondly, to *Arise* with con-
 soule, is to repent with this soule. Sed,
 ariseth not for a while, and after that
 go and binde her selfe vnto her sinnes
 couch againe (for that were to *Awe*
 in *Shewe*, not *In-deede*) but shee so wo-
 leth, as shee after that ceaseth not to
 followe Christ: and this *Reall-Resur-
 rection*, none wil denie to be *True Repen-
 tance*. At no hand then can this he-
 sing resemble the *vvil* which is before
Repentance. Thou wilt replie: To
 the heart, is to repent, therefore to free-
 (which goeth before *Opening*) is in
 to *Repent*. I answer, To open the he-

here, is properlie the manifestation of
Repentance first begun in the heart (e-
 uen as the *Apple-bud* is a signe of the
Sap in the Tree, not the sappe it selfe)
 And therefore marke, howe the holy
 Ghost saith, that the liquid Myrrhe af-
 ter her *Rising*, besmeared her *Handes*,
 (or outwarde *vvorks* wrought by the
 handes) not her *Heart*. This Oyle of
 grace, wherewithall her outward acti-
 ons were nowe seasoned and sanctifi-
 ed, had it not therfore in the first place
 enoyled her *Heart* and inwarde man?
 Yes verilie: for if the *Heart* of the Tree
 were not first moistened, the *Branches*
 would never bring forth *Blossome*. The
 spirituall Tree is first planted by the *Psalm. 1. 3.*
Riuers of vvaters, and then bringeth
 forth *seasonable fruites*.

1 Let vs then learne, that **in our flesh* *Rom. 7. 18*
dwelleth no good thing: but fre-will vn-
 to obedience, is a good thing: therfore
 free wil vnto obedience, dwelleth not
 in our flesh.

2 **Every good and perfect gift is from* *Iam. 1. 17.*
 3 *aboue,*

aboue, and commeth from the Father of Lights: not from our degenerate man and vnregenerate flesh: But to obtaine freedome in the affections, to imbrace and followe the holy spirit, is a right good and a perfect giift: Therefore from aboue, uen from the Father of Lights, and not from our degenerate man and vnregenerate flesh.

Row. 2. 4.

*3 * The bountifulnes of God, leadeth vnto Repentance, therefore not our own will*

4 To approue the thing that is Good lesse than to vwill the thing that is Good. But to approue the thing that is good, is the vwork of the Regenerating Spirit, and not of our nature (Ephes. 5. 8. 9. 10.) Therefore to will the thing that is good, is more a vwork of the regenerating spirit and not of our nature.

Phil. 2. 13.

*5 * God (without regard of any thing in vs, even of his owne pleasure) worketh in vs not onely the Deed, but also the will vnto good: therefore, no such thing is ingenerate in nature. This Lesson had our poore sinfull soule here le*

her by experience, who had no power
to *Arise* and *Open*, vntill first her belo-
ued had left a secrete power behinde
him, by the subtill odour whereof her
heart was pearced, smitten with a dis-
like of her sinne, and provoked with an
holy hunger and thirst after the pre-
sence of I E S V S.

And this Doctrine would not bee
oppugned by our late *Free-wil men* in
England, if they first had bene smitten
downe in the feeling of their damna-
ble nature, and the deathfull waies of
the flesh. But as a sort of them haue hi-
therto preached *Mans Miseric*, as a
Parrot singeth *Sol, Fa*, that is rather
because they haue hearde it with the
outward eare, then for that it is drawn
from an experienced heart: thereof it
commeth, that their vnhumbléd hart
breaketh out into such doctrine of
Pride: causing every proude Iauell at
his Epicure table, to brag of his owne
naturall power, by the which hee can
chuse any thing that is good: for saith

Mat. 10. 29

the proud Glutton, *Heere is an apple* how
the fruit dish, is it not in my power to ing
it or forsake it? No, thou belly-god ven
 if a sparrowe set not his foote on in th
 ground, but by the fore-decreed sell
 God, (and so saith our Saviour * *unh*
Matthewe) howe canst thou thinkt eth,
 he hath not decreed of thy taking ralli
 forsaking the *Apple*? If the Sparrow quen
 fall on the ground by necessitie of Belly
Decree, so shalt thou eat or not eat that
 necessitie of the same Decree. Ask sene
reboam the sonne of *Nebat*, whether do th
 bee in a mans power to put out powe
 hand, and to pull it in againe? hee whop
 tell thee no: *1. King. 13. 4.* Ask *Lots* how
 whether it is in ones power to cast than
 eye back, and then to turne it forward not
 againe? I see will tell thee No. Pro
 though with the learned, I in soeerto
 sence do grant, that thou hast *Free* seed
 (as vnto ill, so) to every thing that haue
 in the doing or not doing, of an ind bec
 ferent nature, or whose action is mer
 lie Civill: yet doth it not therefore so to

lowe, that thy *vvil* is *Free* to the Take-
ing or *Doing* of things spirituall, hea-
venly, holie. Because thou hast power
in thy hand to take or forsake a mor-
sell of meat, (a thing neither *Holie* nor
unholie in it selfe) it therefore follow-
eth, that thou hast like freedome natu-
rallie to the things of God: the *Conse-
quent* may sounde reasonable to the
Belly that hath no cares: but vnto him
that hath but one crum of spirituall
sence, it reasoneth thus: *I haue power to
doe the thing is not holy, therefore I haue
power to doe the thing is holy.* Lord Bi-
shops haue opposed themselues ere
nowe to Doctrines more tollerable
than these: let every of them that will
not bee suspected of Popish hearts in
Protestants skins, vse their great pow-
er to stop the course of such Romish
seedes, else I can tell them, these that
haue forsaken the English Parishnes,
because of the Ecclesiasticall govern-
ment, wil ere long say, they haue cause
so to doe, because of publick counte-
nancing

nancing of popish groundes. Oh said
 he (that writ vpon the words of Christ
 in *Luke 23. 28.*) some tell vs that they
 weep for our Church of *England*, but
 vnto such our Church saith as Christ
 to the women; *Weepe not for mee, but
 weepe for your selues.* Surely, the man
 may so say in the name of the church
 but sure I am, that all that haue an
 sence of sin, will with sorrowe affirme
*That the present estate of the English
 Church is mightelie to be lamented.* But
 in a Sermon stuffed from head to toe
 with Poeticall vanitie and affectation
 of speach, what shuld we expect? But
 to leaue false Prophets (teaching false
 fundamental doctrine, or crying peace
 peace, where is no ground of peace)
 Let vs examine the remaindor.

Christ receiving an vntoward an-
 swer, setteth downe with himselfe to
 forsake her, as the * Lord forsooke *Is-
 rael* and *Ephraim* for a season: and yet
 mark that hee leaues the *Oyle of Grace*
 namely, his working spirite behind

Hose. 5,
 vlc.

him

him: so that it may be saide of him, as
 of a politick lover, *He departs in his bo-
 dy, but staies behind in his spirit.* Not vn-
 like to a discrete besieger of a Castle,
 who not prevailing by outward batte-
 rie, doth secretly vndermyne the wals
 while the enclosed (dreaming of the
 besiegers departure) slepeth soundly.
 Christ departeth in his comfortable
 voyce, *My sister, my loue, my Doue, mine
 undefiled,* but in the mean time vseth
 the inwarde vnction of his spirite for
 the suppling and making the harde
 heart softe and plyable to euery holie
 motion of that spirite. But to whome
 communicates hee this inwarde wor-
 kinge Grace? doth he giue this inward
 teacher vnto such as to whom the gos-
 pell hath not sounded powerfullie by
 some outwarde teacher? If that be so,
 then what needeth the ministerie of
 man. No, no; this grace internall was
 Communicated to the poore sinner,
 whose eares before had bene pearced
 with Doctrin. As it is* God, by the
 inward work

1. Cor. 3.
 6. 7.

work of his spirit that giueth encrease
vnto his spirituall plants, so first wee
hath appointed *Paul* to preach and
pollos to water. The Apostles enicasing
ing first the outwarde ministry of lon
Ioh. 14. 26 sus, vnto them after was sent the* Spat
rite of truth, who brought the forme t
doctrins vnto mind: insomuch as fane
what which they vnderstoode not
the time of his bodilie presence, th
after his bodily departure called vnto
mind, and then truly vnderstood; as ph
mongst other things may be seene in p
their after conceauing the sence hee
these words: *Destroy this Temple, and sea*
three daies I will raise it vp againe. Ioh. the
19. compared with *vers. 22.* All whiche
as it teacheth vs to depend on the ordi
nary means to grace (namely the outwa
warde ministry, together with whiche
the Lord ordinarily conuaieth his spiri
I. Cor. 3. 6. rite, and therefore are they called *Min*
isters of the spirite) so wee whome the
Lord hath stirred vp in this declynin
age (or rather confused times) are no

not to be discouraged, though oftentimes
 we see not present obedience to our
 preaching. The husbandmans seede
 cast into the earth, seemeth to be lost a
 long selson: yet the wise seedsman with
 patience awaiteth the Lords time, and
 in time receaueth a comfortable crop
 of that which doth spring vp, al is
 not of one dayes sprout, but som soon
 & som latter. Though *Saul* yet slaugh-
 tered Christians & cause many to blas-
 pheme Christianity, yet hope the best;
 in patience posses we our souls: when
 he hath the commission and broad
 seal of the hy priests vtterly to destroy
 the beleuers at *Damascus*, then hapily
 the Lord will knock downe syr Purse-
 uant, and send him to make his recan-
 tation at *Damascus*. As the spirite bloweth
 where he list, so when he list; som
 must be called at one houre, som at an
 other: cease we not in the meane time
 (hoping the best) to perseuer in our
 embassage.

The spirit of God worketh by little
 and

Ephes. 2. 5.

and little in the heart, as liquid of
 som and some penetrateth the flesh
 passageth through the hand. Deal
 with worldlings, we haue not to deal
 with halfe dead folks (as freewill-
 teach vs) but with these that are* *D*
in sinnes. Life is not so easely put into
 dead man. Muche a doe wee haue
 gaine a person out of a trance, wee
 fuse into him. *Angelica* water, rub
 temples with *Aqua-Vita*, thrust a
 into his mouth, buffet him, shake him
 hoist him vp in the aire, and more
 will doe but to kindle the coale of
 that is ready to quench e: how mu
 more ought we toyl and sweat, to
 a dead cole and to raise vp dead *L*
rus from his graue of *Sin*, wherein
 hath lodged not 4. daies, but 4. years
 20. yeares, 40. 50. yeares. Yet if le
 loue him, he will after some groni
 in the spirite, raise him: and if he lo
 vnto the Lords vineyarde, hee sha
 fetcht in, though but at the last hou
 Though now they neglecte the o

ward ministerie, as this sinner did in the former treatise, yet happely (as she doth here) they shall once arise, open, & seeke after that ministerie which before they neglected.

She arising (because her *heart now at last affectioned Iesus*; & what freewill-man dare say, that an vnregenerate person doth affect Iesus) shee arising by vertue of a secret touch, or draught of Gods spirite (for none come to God without drawing, *Iohn. 6, 44.*) shee setteth hands to remoue the *Barres of the dore*, that is, she is not onlie contented with the good affection she bare vnto her beloued, but for her further comfort, as also to testify obedience to her beloued, she laboureth with heart and hand, euen with al her soul & strength to put away & remoue the occasions (which were as barrs) to the hindring of her heart in the waies of holinesse. Dost thou marke this (oh thou hypocriticall professor) she saith not with thee: *I haue a good meaning and a good heart*

2. Tim. 2.
16.

*hart to God: I could wish I had more assurance to heare the worde: If it were not for these and these lettes or bars. I would lay aside my fals Calling &c. she saith no more but knowing her former offence, she arises & setteth hand vnto the barre of her hearte, not to make them fauour (as many doe to the searing of the conscience) but to remoue them: she is so * comming out of the diuels snare (for all such barres are snares) she may come to amendement of life. When the king of heauen invited guests to the last supper, one was letted by his oxen, another by his farme, another by his wine, not vnlike vnto many in this desperate age, who called and invited to fellowship with the faithful, & to spiritual communicating communion, do thus reply: I will not do it but by neglecting my Cattel, by neglecting my farmes, displeasing my neighbours, make my selfe a gasing stock to all men. Oh foole, were these as beloued as thou thinkst, and as serviceable as thy hand, thy fauour (if thou meane to follow him)*

hath commaunded thee to pull them
 out, cast them away, and contentedly
 take vp thy allotted Cross & follow
 him. Nay, were it that * *Darius* made
 a lawe, that none should make petition
 unto God for 30. dayes, vnder pain of
 being cast into the Lyons den: euerie
 professour of Christ must, rather then
 the Lyons den bar him from that, or a
 my other holy exercise, giue not onlie
 an eye, or *hand*, but his *whole body* to
 death. Better it is for me and thee, to
 enter into the kingdome of heaven by
 leauing a *Lymme*, ey, my *whole body* be-
 hind me in the aduersaries hand, then
 making them away with me, to haue
 both *body* and *Soule* Perpetually tor-
 mented in hell fire. Hee that will not
 forsake father, mother, wife, children,
 and all that hee hath for Christs sake
 when it standeth on loosing *Christ* or
 loosing them) verilie, he is vnworthie
 of any portion in Christ. And if these
 things which are not il in themselves
 but by accident, must not bar vs from

Reu. 13.

any Christian dutie, how much le
 are things merely ill in themselves
 sufficient barres to hinder vs? Chur
 callings deriued from the *Son of per*
tion, Common-weall (or rather com
 mon-ill) callings deriued from the
Dragon the Beastes parent, must
 alledg thes for excuses? One saith,
Emperour & prince by Donation ha
 authorised me, inuested me, impos
 this yoke on mee. But oh foole: if
 Emperour or Prince can before G
 his judgement seat alledge father,
 ther, wife, life for sufficient barres
 lawfull lets vnto dutie, what can
 or thou say in behalfe of *bottomles*
Callings? oh saith the domb ministe
 can liue noe otherwise: oh saith
dice-house keper, I can liue no other
 so saith the theefe, I knowe not
 to liue but by stealinge: what then
 cause thou canst liue but by *Euill*
 thou content to goe to the *Deuill*
 thou be not, then cast aside thes bar
 for * he that committeth sin is of

1. Ioh. 3. 8.

leuill. But if thou be contented to goe
 to the Deuill (neuer say God forbid,
 when thou wilt do that which he doth
 forbid) then let the magistrate in due
 time hang thee vp, lest otherwise thou
 liue to the death of many bodies and
 soules. *Alexander* the Copper-smith,
 could not liue except he did * *Enill* to ^{2.Tim.4.}
 the holy man, but what got he by it? ^{14.}
 euen this prayer he got of Paul : *The*
Lord reward him according to his works,
 which in plaine english is thus much:
The vengeance of God light vppon him.
 Though *Paul* thus imprecated by spe-
 cial instinct, yet I can tel thee whatso-
 euer thou art that liues by vnlawfull
 Calling and works, *Thou hast all prayer*
against thee: for the Saintes euer pray,
That if men will not forsake false callings
it will please God to roote them out of the
Common wealth, and bring confusion vp-
on their lewde exercises, wild beasts are
 not to dwell in the Lords mountaine,
 nor Rats in the Lords commonwelth.
 If we wil professe our selues *Christians*
 that

that is, *followers of Christ*, let vs manifest the good meaning of our hearts, setting our hands to the remouall of all *Barres*, that otherwise may keep from performing anie part of obedience due vnto our God.

Somethere be, that can be contented to remoue some Bar, but not every Bar: if they put away one sinne, they will keepe another sin: these haue the *Hebrues* (speake) *an heart & an hynde* that is, *one heart for God, and another for the deuill*: one heart to embrace Religion (as *Ioab* had on hand for *Amasa*) with the other hand they secretly flatter *Religion*, as *Ioab* did his friend. But we must know, that God vseth not to partake stakes with the deuill, he will haue with him or none. The consideration whereof caused *Dauid* to cry, *with my whole heart haue I sought thee O God*. Lot was at first gone vnto the mountaine of God, had not fertile **Zoar* bene a bawling *Barre* in the way. *Naaman* had bene come a good Israelite, had not his wife

Ge. 19. 19. at first gone vnto the mountaine of God, had not fertile **Zoar* bene a bawling *Barre* in the way. *Naaman* had bene come a good Israelite, had not his wife

20.

lawful

lawfull calling of * supporting his ma^{2 King. 5.}
 ster in the house *Rimmon*, bene a *Barre* 18.
 in his way. One leafe of *Coloquintida*
 will mar the whole vessell of pottage:
 and one *Bar* can keepe *Christ* and the
Sinner assunder. We reade, that *Caine*
 murdered but once: that *Cham* brui-
 sed his fathers nakednes but once: *Saul*
 spared *Amalek* but once: * *Pelatiah*
 mocked the Prophets sermon but *Ezek. 11.*
 once: *Judas* betraied his maister but
 once: yet for that one sinne & for that
 once committing it, *Cain* was marked
 a *Rogue* for euer: *Cham* not only in him
 self but in his Posteritie accursed for
 euer: *Saul* left of God to seeke vnto the
 Deuel in stead of *Samuel*: *Pelatiah* smit
 with sodaine death: and *Judas* left to
 trusse vp his carcase in a halter. With
 this poore soule then arise with thine
 whole hart, open with thy whole hart
 and testify thy harts affection towards
 thy Beloued *Iesus*, in not remouing som
Barre but euery *Barre*, seeme it other-
 wise as necessary as the *Eye*, as helpful

as thy *Hand*, as serviceable as thy *Foot* to

And because these *Barres* to necessity of life, will not easily be removed, the poore soule layeth not hands only on the *Bars* but first on the *Handles* of the *Barre*: that is, the appeteth heart and hand to grype the *Barre* fast, as at one Push (if it be Possible) her heart shalbe patent & wide open to the spirit of *Iesus*. Many seeme to labour the removall of inward and outward *Barres* vnto godlines, but they go so aukwardly & vntowardly about that removall that no good is done long labour. As *Paul* teacheth *Timothy* *this* not onlie to warre, but to *warre as he ought*: so would *Salomon* not only haue vs to remoue our *Barres*, but to remoue them as we ought: that is, not to stand dandling our lustes, or trilling the tyme in putting away the occasions of sinne: but euen at once (if it may be) to cast them behind vs. Soe *Saul* the Commissioner, who at the first blowe cryed: * *what wilt thou*

2.Tim. 2.4
5.

Act. 9.

For me to do Lorde? he determined not first
to goe sell his vnlawful commission,
and then attende on *Christ*: but at the
first, setting that and all thinges else a-
parte, hee betooke himselfe to a newe
lord. So did * *mathew* the tolegather- Math. 9.9.
er, and so did the residue of the Apo-
stles. But so do not our people, who ei-
ther will not permit *Christ* to enter at
all: or if, yet at their lesure. *Master Par-*
son and *Master Vicar* will it may be,
leauē of murdering soules, but when?
after he hath provided fot himselfe &
his wife, in the meane time soules shal
starue ere his carcase starue, after his
belly is serued, god shall haue his due
if he can get it. Such belly Gods will
lay hand on the *Bar*, but so vntoward-
ly and loofelie, as the *Dore* shall open
I knowe not when: an euident signe
that they haue as much meaning to
part with their Sinne, as an hors-leach
with a gowtie legge: that is, they will
leauē sin, when they are bursten with
sinne. A nettle gingerlie handled doth
ranckle

ranckle the hand; but being rudely and thrust
roughly griped, it nothing harme meet
Sinne must bee sodainly strangled good
the throate, or else, as an Adder it wher h
slide through thy fist and leape into but t
face. *Agag* liuing but a while, after *S* vnto
was commanded to kil him, was ca This
that *Saule* afterwarde was left to thy fa
himselfe. Spare not sin, for it will whic
spare thee: strangle it, or it wil strangle mult
thee. on. T

This poore soule setting *Heart* will
Hand to the remouall of all lets & in faith
pediments to godlinesse, what follow V
weth? *Liquid, Myrrhe, droppes from* is th
hands vpon the handles of the Barre, the Eve
is, *the oyle of Myrrhe made her hand* sian
soople and nimble vnto this worke of Chr
moving the Barre. Going in good e nan
nest roundly vnto the worke, thee v shu
awares, findeth the spirituall oyle ann
Anointed Iesus helping her hands, and of h
furthering her holy labours, not vnt in c
to him, that digging to pit a caryo also
findeth a coffer of treasure: seeking Ev
thru

thrust out the euil spirit, she vnawares
 meeteth with the good. Not that the
 good spirite had not before possessed
 her hart; & bound the strong man Sin:
 but that the holy spirit is not visible * Mat. 12. 29
 vnto vs, til we bring forth holy works.
 This caused *S. Iames* to say, * *Shew me* Iam. 2. 18,
thy faith (which is inward) *by thy worke*,
 which is outwarde. The *harts affection*
 must be manifested by the *handes acti-*
on. This lesson she had learned, & this
 will *Iames* haue euerie professour of
faith to learne.

¶ We are called *Christians*: and what
 is this word *Christian* in plain english?
 Every Grecian can tel thee, that *Chri-*
stian (in english) is *One annointed, Iesus*
Christ, is, *Iesus annointed*. We take the
 name *Christians* of Christ, because we
 shuld be annointed as was he. He was
 annoynted * *aboue measure*, because * Ioh. 3. 34.
of his fulnes we might receiue: not onelie Ioh. 1. 16.
 in our mouth and lip-profession, but
 also in our hand and outward action.
 Every one calling himselfe *Christian*,
 cal-

Ihon. 15.

L Ioh. 2. 20

Rom. 8.

calleth himselfe annointed; annointed
 to what? annointed to whordome? an
 nointed to murder? annointed to quar
 annointed to pastime? such annoyn
 ting commeth from the spirite of the
 black burning pitte. Nay, to be a true
 Christian, is to be truly annoynted to
 euery good worke; as was our annoyn
 ted head before vs. The father is the
 husband-man; *Iesus annoynted*, *
 the vine; and euery true Christian is a
 branche enoyled with an * *oyntment*
from him that is holie. This secretie
 transfused to the heart, caused her to
 affection her beloued, and so to arise
 to open. But annointing her hands to
Doe (as well as her heart to thinke and
 her mouth to speake) she casteth aside
 such cursed *Barres*, as before kept the
 spirite of Iesus without, and therewith
 all openeth the *Dorre* of her soule in
 good earnest: the oyle of god his grace,
 not onlie bedewing her handes, but
 streaming downe euery finger.

To these that are called * *according*

to God his purpose, all things fall out happily * whatsoeuer they do, it shall be prosperous. Psal 1.4. The poore *Shunamits* oyle increased not more fast (2 King. 4.) then doth the oyle of the Good spirite in a right Christian or *Annoynted*: faith vppon faith (Rom. 1. 17.) Grace vpon grace (Ioh. 1. 16.) Strength vpon Strength, Psal. 84, more and more annointed (as it were) to the euery fingers end: that is, to the ending of euery action. This is newe learning to the foole, and smally heeded of the counterfeit *Christiane*: who thinketh *Christianitie* a science speculative not practick: a prating of the tong, not a practise of the hand. But he that is not annoynted from heauen to doe good, he is annointed from hel to doe euill. * *The (bad) tongue is sette one fire from hell*: and I am as sure, that wicked working hands are set on fire from the burning lake. Hee that increaseth not in good, encreaseth in euill: & he that goeth not to day a step towards God, dooth to daie goe two steps to-
Iam. 3. 6.
wards

Math. 7.
18.

wardes the diuell. If wickednes drop
from thy fingers, thou art wicked: if
ly actions issue from thy hands, wh
dare say but thou art holy? * for a good
tree bringeth not forth euill fruite, nor
an euill tree good fruite: make the tree
good and his fruite good, or the tree
euill, and his fruite euill.

But this liquid or thin pearcing
oyle, is saide to be of *Myrrhe*, sweet in
fauour but bitter in taste. As manie
can be contented, to fauour and smell
to manie symples, whereof notwith-
standing they abhor to taste: so manie
can be contented to smell vnto Christi-
anity; to heare & look vpon Christi-
an doctrine, then spiritually to eate, &
digest into practise. To hear the word
is sweete: to reade the word is sweete
to talke of the word is sweete: but to
doe that worde is farre more bitter
then *Aloës*. Till wee come to practise,
all is wel: but beginning once to turne
hearing, seeing, speaking into Doing,
then begins a battle betwixt the *Flesh*
and

and the *Spirite* : a strife betwixte the
Oyle of grace, & the *sap of our crabtre* na-
 ture. A greater strife was not betwixt
 * *Michael* and *Satan* about the body
 of *Moses* : then here wil be betwixt old Iude.
Adam and newe *Adam*, for the pro-
 ducing a good worke. The spirite cry-
 eth, *Obedience* : the flesh proclaimeth
Disobedience. As *Ezechiels* scrowle was
 sweete in gusture, but sowre & bitter
 in digesture: so spirituall thinges at the
 first, doe rauishe the whole man; but
 whē obedience is required, then three
 parts of the same man resiste, and crie
 out with the sonnes of the Prophets,
oh, Death is in the pot. Elisba must cast a
 little meale in the pot, or the brothe
 wil beto bitter; as bitter as the waters
 of * *Marah* in the wildernes of *Shur*. Exod. 15.

Neither is the oyle of God his spi- 23.
 rit bitter in it selfe, but of a soueraigne
 preseruing and comfortable operati-
 on: but as the worde of God is called
 the sauour of death vnto death (not
simple, but in *respect*) so is this liquid
 pear-

Math. 2.

percing Myrrhe bitter, not in it ow
 nature, but by reson of our pevisish co
 rupt nature, which as a corrupt fl
 macke is apt to convert a sugred po
 on into poyson. The *Sophies* of *Per*
 offered corporeall * *Myrhe* vnto *Ieh*
 in the swadling clouts; and *Nicodem*
 (*Iohn, 19. 39.*) brought *Myrhe* to
 buriall: the one preaching bitterne
 in his life, and the other proclaim
 no les bitternesse in his death: and ye
 such a bitternes, as without which, o
 fruite would neuer hane bene sweet
 nor our actions, to God acceptable
 To liue with Christ is bitter to th
 flesh: but to dy with Christ, more bi
 ter: and yet of absolute necessity, we
 must both liue and dy with him, if w
 will appeare with comfort before th
Father. If thou long after the *Sweete*
 heauen, doe not then repine to fors
 taste the *Bitternes* of the earth. The
 sharp battaile must be fought, before
 the golden crowne be got.

But hauing risen out of her sinne

and put away these *Barres*, that in fore
time kept the spirite of Iesus, from en-
tering in vnto full operation, what en-
sueth? *Her beloued vvas gone and past.*
A correction for late repentance: yea,
very iust and equal, that if man wil re-
pent at his leasure, hee should meete
with the spirit of comfort at Christes
latest pleasure. But here was not an
end of her hearts sorrowe. As he was
gone past her feelinge, so immediate-
ly herevpon, she remembreth *his for-
mer speeches* kinde and reasonable: the
remembrance wherof, smiteth her to
the heart, wherevpon shee foundeth &
is ready to departe away in a qualme.
When shee at first hearde him crying
*bareheaded, Open my sister, my, loue, my
Doue, myne vndefiled, for mine head and
locks suffer the nights tempest,* then shee
lay tumbling in her sin, and regarded
not his sugred voice. Then shee retur-
ned her sluggish answer, with interro-
gatories implying Impossibility, thin-
king Christ had nothing els to do, but

to waite her lazye leasure: Well, now
 at last (though at her own leasure) she
 ariseth, and looketh for the comforta-
 ble presence of Iesus his spirit, but (alas)
 he is gone and past. Hee gone and
 past, now her memory presenteth his
 former speeches vnto her conscience.
 Her conscience pondering vpon these
 speeches, straight it accuseth and con-
 demneth her soule of *Ingratitude*,
Churlishnes and abusing of the spirit of
 Iesus. She thus charged and condem-
 ned of her conscience, she (through the
 waighe of the burden) falleth downe
 in a spirituall trance, her hearte ouer-
 whelmed with sorrow. And is here an
 end? no, *Shee seeketh her beloued* within
 her, & without her, *but findeth him not*.
 And is there an end? no, *She calleth*
and cryeth vpon her beloued, but he answereth not.
 Seeke she him in the leaues of
 the sacred Bible, or seeke she him else-
 where, she meeteth not with him. Call
 she and cry she, neuer so earnestly vpon
 on him in her morning, noone-tyde

and euening prayers, yet he speaketh not *peace* vnto her conscience. Oh judgement of all Iudgements vnto the wicked: and the sharpest correction of all corrections to the sonnes and daughters of God.

VWhen the wicked haue despised the voice of wisdom, & rejected her Correction, what shall befall them? Salomon saith, * *That when affliction and anguish shall come vpon them. Then* Prov. I. 27
28. *shall they call vpon her, but she shall not answer: they shall seeke her early, but not find her, meaning, Not at all. Esau shall seeke Repentance with teares, but shall not finde Repentance, though his hearte break: Iudas shall Repent his trecherie, but shall not find the comfortable face of Repentance though hee hang himselfe.*

As for the sonnes & daughters of God, if they deferre *Repentance*, and greue the spirit of Iesus, they shall not scape scot free. Many times shall they toss their naturall Reason, and turne

ouer the leaues of the Gospell, but yet
 for a season not finde anie comfort
 within them, any solace without them.
 Many times shall they call for Comfort
 in prayer, but colde praiers shall
 they make: ryfing with as heauy hart
 as they kneeled downe: seeing yet no
 thing in God, but angry face, a frow-
 ning countenance. Who hath spent
 any yeares in Christianity, & knowes
 not this by experience? he that saith
 he hath spent some yeares in true
 Christianisme, & yet was neuer plun-
 ged in this pit; eyther he hath walked
 in perfection of obedience, beyond
 manie: or that (which is more to be
 feared) he hath bene for the time
 in a deluding dreame.

But how comes it about, that she
 meteth not with her beloued, or with
 the spirit of Iesus, seing she could not
 Rise out of her sinne, but by the spirit
 of Iesus? seing she could not put asid
 the *Barres*, that before hindered the
 free worke of Iesus, except therto

had the helpe of his hand, which hand is his spirit: how could she be said, not to find or feele the spirite of Iesus, seeing she could not persist in seeking & calling after her beloued, were it not that she had the spirit of Iesus?

True it is, that Iesus and his spirite were not passed away, nor yet absent from her. Nay, in very deed, they wer present touching her heart, and guiding her hand in all this her comfortles toyling: but how? They were present in preparing her spiritual temple to an after banquet. Christ by his spirit was sweeping her heart, VVith an hard stubbed broome, that so shee might not onelie be halfe, but wholie swept & prepared to a glorious marriage. Should a sicke person say, that the phisitian is neuer present, but when there is ease in the sicknes? Is not the Phisitian as well present, when he ministreth bitter *Pilles* for cleansing the stomake, as when afterwards (the stomake cleansed) he administreth sugred

receipts? But as the poore patient crieth out (the dead flesh cutting out) *that I had a Chirurgical indeede*, for he would not torment me, after such a butcherlike manner: euen so, the spiritual Patient languishing vnder the burden of sinne, (whereof the Memory speaketh, & the conscience accuseth still) he thinketh the *beloued* far away when the *Beloued* is hard by, working the soules good as fast as he may. *David* being in extreme trouble, he cryeth out * *standest thou so far of Iehouah, hiding thee in the tyme of affliction*? Good man, because the lord cast a *myst of affliction* about him: he therefore imagined the Lord to stand a loofe: alas, it was but the want of cleare sight, for the Lord was neuer more neere him. Nay, our *Beloued David*, Iesus himselte on the Crosse rored out*, *My god, my god, hast thou forsaken me?* Alas (sweete seruour, encompassed with our infirmities, but without sin) God was neuer nerer then at that time, as it appeareth

Psal. 10.1

Mark. 15.
34.

presently after, when he lastly cryed
 * *Tetelestai. It is finished*, that is, *the whole* Iohn. 19.
worke of mans Redemption is finished. 30.

Christ, then was not absent wholie in his spirit to this poore sinner, for shee had *Faith*, by vertue whereof she *Rose*, by vertue whereof, she *Sought*, by vertue whereof, she *called* vpon God. Had she not *Beleued*, shee would not haue sought ease: had shee not hoped, shee would not haue continued seeking: & had she not loued the spirite of Iesus, shee would not haue sowned for *Loue*, nor her hearte bene ouer-swaied by the recordating his former speeches. In a word therefore, shee *Beleued*, she *Hoped*, she *Loued*: that is, she was endued from aboue, with the holy giiftes of *Faith*, *Hope*, *Loue*; the holy Trinity, from the Trinity in vnity. Christ was present in the beginnings of his spirit, only absent in the full *Reueale* of *Mercy*, of *forgiuenes*, of *Syns remission*.

If faire means will not preuaile, to cause vs arise out of sin: then, wel done

it is of our father (and a worthy work of mercy) to whip vs, to brieche vs, to bring home the prodigall, & once lost Son. If, when with much patience hee hath awaited our *Rising*, and with sweete meanes allured vs to conversion yet we will not arise, yet wee will not convert. Let vs expect a famine of the body, a famine of the soule, & an *Ill* of Crosses in our way. To open the heart freely for entertaining the Spirit of Iesus, and hauing opened, not receiue him, what greater crosse? To seeke after the spirit of Iesus, ey, to cry and call for the grace of God by much and often prayer, and yet to be denied the thing wee seeke for, to misse the grace wee call for. Oh what greater crosse then this. If peace of conscience be a sweete gyft passing all vnderstanding of man, then the want of the peace with a thorow feeling of the want, must be as bitter gall passing the conceit of man. If *a good heart* *a continuall feast*, then a bad accust

Prov. 15.

25.

condemning heart, must be a *continually* famine. He that once hath bene wel burnt with this fyre, and bit throughly with this Scorpion, will bee a fraide for euer after, of abusing Gods call, & of turning his grace into wantonnes. And shal not som mens harmes, teach others to beware? hauing seene another vnder the lash of halfe-despaire, shall not that feare thee, & fright thee from nouling Sinne (Satans snake) in thy bosome? Iust then should it be for God, to leaue thee crying with *Caine*: *My punishment is intollerable*: & with Gen. 4. *Saul* to say *Slea me*: and with *Achitophel* to cry, *Com halter and strangle me*, for I haue abused the goodnes of my God. But a great mercy of God it shall bee, to lash thy heart, to wound thy Conscience, to confounde thy affections, and for a tyme to kindle a feeling of hels fyre in thy brest; that so thy stubble burnt vp, thy sinne consumed, and the inwarde man once purged of the sinne thou hast slept in, thou so maiest

meet with the comforte of God his spirite, and the amiable countenance of Iesus.

But is this torment of Conscience all the punishment inflicted on our huswife newly risen out of sinnes be-
 No, what followeth? *The watchmen of the city founde me, they smote mee and wounded me: the watchmen of the wall tooke my Vaile away from mee.* Here is a new skirmish, a new rod stiept in vinegar, a sharpe bittle to the flesh. Her soule before perplexed within: her leazy flesh now vexed without. Certaine *watchmen* finde her (finde her against her will) & they smite her, wound her and take away her vaile. She dwelt in a City, and the City had watchmen wakefull *watchmen*: the little Mouse could not styr, but the Cat had her by the throate. Hee leaps at her, another smites her, another wounds her, another puls (as it were) her Skin over her heade: and this is the fruite of her late repentance, of her late resurrec-

on, of her obedience almost ouer-late.
She ariseth at her owne leasure, and
therefore is Whipped of God at his
pleasure. When she laye slugging and
snorting in sin, suffering Iesus to stand
without in the night cooling his toes,
then she demed her selfe most master:
but nowe at last, she fyndes that shee
wished not to finde, that Christ is
Head, an ouer-ruling heade, able y-
nough to bring a proude soul vnder,
and sufficient for humbling the re-
bellious flesh.

This *Citie* shadowes out the *World*
and *False-Church*: into the which Iesus
sometimes, steppeth to cal from sleepe
such as the Father hath giuen vnto
him. The *Watch-men of the City* (that is
within lodged in the streets of the ci-
ty) they shadowe out the *worldlings Ci-
uil maiestrate*: The *watch-men of the*
walles (or hiest partes of the City) doe
liuelily denote the *Ecclesiastical* or *false*
spirituall Rulers, who stande a losse to
ouer-watch the city, and by their tem-
pests

trumpets sond to giue warning of the go
aduerſary to the worlds ſtate. By the
finding her (for ſhe no doubt had been
ned to *bevv are of men*) is argued the Soule
induſtrious watchfulnes: by their ſin to bee
ting, wounding, vnvailing her, is ſhe of thy
ed their ſtudious care of keeping a more
their Citizens in ſubjection to the back a
vworldly ſtate. This *vwatchfulneſſe* a ſinne.
Care of theirs, argues the worlde moſt *ies b*
witty in their darke generation, the ſhe fo
are the childeren of lighte. Chriſtian like a
magiſtrates and miniſters, may beſe theſe
to ſchoole of theſe men: theſe being had a
more *watching & caring* to keepe the ſwyn
worldlings in ſubjection to the *Prin* *ſtate*
of Darkneſſe, then are they for cauſing firſt
& continuing ſubjection to the *Lo* *form*
of lighte. *their*

But to purſue the *Sinners ſtory*: She doth
being diſquieted in her ſoule through am I
the abſence of her beloued, what doth ther
ſhe? ſhe ſeekes al about, and calles and ther
cryes, but findeth and heareth of no ſtran
comforte: What doth ſhee then? doth me: g
fin

of a he goe back againe to her sinful bed,
 the and so sleepe it out with the residue of
 d le the citie? Doth she say vnto her soule:
 the Soule, seing ther is no more comfort
 f to bee had (though thou haue shaken
 the of thy former sinne) seeing there is no
 g a more solace in seking after Christ, go
 the back againe my soule and glut thee in
 a sinne, go sleepe on againe with the ci-
 ties *bone companions*:saith she so? doth
 she so? If so she had saide, she had saide
 like a number of false Christians in
 these dayes? If so she had don, she had
 had a number of companions in this
 swinish age: wherin (hauing taken the
 start of *profession*) they twine to their
 first crookednesse, and sucke vp their
 former vncleane vomit: so making * 2. Peter. 2,
their ende worse then the Beginning. Or 20.
 doth shee say within her selfe: Cursed
 am I of God: reprobated am I of God
 there is no mercy or saluation for me:
 therefore come yee cursed hands and
 strangle me: take vp a dagger and stab
 me: goe to som cursed water & drown
 thee:

thee: doth she say thus? doth shee
 thus? If she had said so, she should
 haue lacked fellowes. If so deuelling
 she had don, she should haue found
 desperate soules in these dayes. Is
 none of these wickednesses shee do
 what then doth shee? Shee takes (as
 Iob) her Tent on her back, & throu
 the city she ploddeth, if happily she
 may meet with comfort elsewhere, s
 ing it was not there: finding not co
 forte at home, shee laboureth to find
 comfort from home: her feete that
 fore were washed for sleepe, are no
 washed and fitted to voyage abroad
 a signe she was well wakened: a sign
 of a new mind: a signe of new feete
 signe of a new soule: a signe of a new
 body, in-somuch as it might be tru
 saide of her, * *Behold, all things ar becom
 newe.*

2.Chr. 5.
 17.

She setting forward to find comfort
 loe, she falleth into the handes of the
 streetes watch; Here was a newe
 comfort. She was smitten of the street

wach

watch; another discomforte. She was
wounded of the streets-watch, ano-
ther discomforte. What a finding of
comfort was here? one hart-breake in
the neck of another: one sea-billowe
beating vpon another: not vnlike to
*Iob*s case, who after the first smarte Iob. 1.
newes, had a second: after the second,
a third: after the third, a fourth tale is
told more sowre then all the former.
The Lord set *Iob* as a Butte to snoot
at: and is not this poore sinner here
bet on like a smithes Anvell? doth not
blowesounde vpon blowes: one stroke
fall on the neck of another. This is the
Lords salue for deferrers of *Repentance*
a plaister of *Galbanum* and *calx vina*,
or *vnquencht lime*, must corrode, the
botch, that will not be selsonably rip-
ned? if the feete haue bin to tender, to
treade the way to the Temples doore
at the neresst, they must be whipped in
and out, & so brought vnto the Lord,
though by the furdest way about. The
flesh that for dayntenes may not now
arise

arise till the Sons heate haue taken
 way the mornings cold, must (if G
 loue it so much) be accomodated
 al wethers, al *fare*, al kinde of clothin
 As persons must not thinke to flee
 to heauen, so neither to finde aye
welbeloued at the threshold, much le
 at the elbowe. To these that haue da
 lyed with repentance, shall a placar
 of sins-remission bee hardly (if at a
 purchased.

The ciuill officers smite her: wh
 they wound her, why? because she ce
 sed to be that shee had bene, and no
 wold be trudging from their city. Sh
 might haue slept to the Deuell if sh
 would, they woulde neuer haue saide
Black was her ey. But now arising & see
 king after Iesus his liuelie voyce, the
 beate her, and fowly entreat her. It se
 med strange vnto them, that she wou
 not run with them in the same excell
 of ryot. They muse much that she w
 be more precise then all the citie bo
 sides. That now she wil begin to stan

pon points: & to call her auncestors religion into question. What, was she not borne in the * great city of the nation, or in the *sub-urbs* of the Metropolitane? was she wiser then the whole world that had dronk of the Rose-coloured Queenes cup? had she borne in her forehead so long the beasts mark, and would she now scratch it out, and take vpon her a new mark? How wold she * *buy* or *sell* in the world, if she could not content her selfe with her former Constitution? Had not her father, mother, grandfather dyed in that city, and had they not sealed the citties lawes with their blood? wold she not be cooled a while in prison for taking of her frie edge? would she not bee smitten till she left of her newfangle-way; and would she not bee rather wounded to death, then by her leaping out of their sheepfolde, others should be enticed to skip after? Be sure, the magistrates had the cities lawe on their side, and they wanted not sufficient reason, for
doing

Reu. 17. 18

Reu. 13. 17

doing all they did. Be sure, they would bid her mend herselfe where she could, & no doubt they would giue her leave to try her cause in their cities. Come

Alas poore soule, thus she fell amongst wolues, then where was her righte? If she appeale, she hath to appeale there but to the Court of Lions where *Pilate* is president, and a company she Beares the grand-jurie. Her *Beloued* was there smitten before, and is it possible for her there to be scot-free? Her *Beloued* was there crowned with thorn, & thinks she not to be crowned with brambles? Poore soule before her estate was lamentable, but now more worthie to be deeply explored. No remedy now, but do as her head did there before her: namely, to turne no answer to the deafe Addresse, but patiently vndergo their reprochful dealing. She that before, comforted not the body of her welbeloued standing in the nights weather, she must now bee whipped a while in the

body, that so she may the better know what it was for her *Beloued* to suffer. He suffered in the soule, so doth she: he suffered in his flesh, so doth she: thus is she conforming her selfe to her *Beloued* in spirit & flesh. Christ* our *Prince* Heb. 2. 10. *was consecrated by afflictions*; and will we be made holy without them? We would come a nerer and softer way to heauen then he did: but soft fyre makes sweet malt, no hast but good. Though there be varietie of sleeping wayes to hell, there is but one waking way to heauen. A waking way? ey, a way that will keepe a person waking and sober that walkes in it. A narrow way, an ascending way, a rough vnbeaten way: for few finde it: & fewe hauing found it, do keepe it to the vp-shot. If there were no other hinderance, but worldly rulers in the wais entrance, to keepe people backe with push or pyke, assuredly, they were sufficient to keepe one wakinge.

But was here an ende of her miserie?

K

rie?

rie? No. When the Ciuill rulers haue
 apprehended her, smitten her, wound
 ded her, what then? Some body must
 needes salue their mischeife don. Her
 case was a *Case of conscience*, how then
 might the ciuill rulers do that they haue
 don by lawe? Tut, that they had don
 they woulde stande to it before the
 judiciall bench. That they had don
 her, was, because they found her run
 guing from lawfull home: because they
 found her discontented with the pre
 sent state, and therefore by consequence
 a rebell and vnderminer of the Crite
 weale: as for her *Case of conscience* they
 refer that to the *watchmen of the watch* &
 these that were more highlie seene
 spirituall things, for as for themselves
 they were but *Lay men*. The poor
 soule thus handled and spitetullic
 treated by the street-watch, downe
 coms the wal-watch to see what
 in the streets. Downe coms Lord
lefacious (I should say, *Bonifacius*) Lord
Im-pius, (I should say, *Pius*) Lord

us, Lord *Vorax*, Lord *Focus*, Lord
Farca, euen all *Bishop Boners* brethren.
 Holding vp their traines, com all the
Starjared Parsons: after them com the
 half sterued *Vicars*: and behinde them
 with bag and baggage come trailing
 on the *Cur-rats* and lack-learning *syr-*
Nick, and sir Tom, these com not with
 out their Commissione, sealed long
 since by *Siluester Magus*. They hale her
 before the pontificall seate: *ad apposi-*
tum: she must stand forth and answer
 to her *Ordinaries* interrogatories.

Poore soule, how was she hemmed
 in with troubles: before the temporali-
 ty & now the spirituality must course
 her. What doe they? They pull away
 her vaile, her foreheads shadowe the
 couering of a shamfaste browe. *Tha-*
mer hauing some shame in her face
 (and therefore not brazen-fast like an
 hedge-hore) did with * a vaile ouer-
 shadowe her face. Holy *Rebecca* vnder
 standinge that *Isaac* (her hoped-huf-
 band) was comming towards her, she

Gen 38.
14.

couered her bashfull face with her
 vaile, & so meete him *Gen. 24. 65.* *Abimileck* reprobuing *Sarah* for her
 want of name (in hauing after a for
 denied her husband) doth tel her, *But*
 * *Abraham was the vaile of her* they
 that is, should haue bene as a vaile
 couering of her more modestie. By
 which appeareth (contrary to many
 their ignorant assertion) that the *Vaile*,
 was a couering for matrons, not for
 fessed harlots. *Tamar* her sitting
 the *hie waies* caused *Iudah* to demer
 an whore, not her vaile. Let the vaile
 therefore for Ciuil vse, remaine a right
 Ciuill and matronelike wearing. In
Scotland it is much vsed, in hy & low
Germanie most common: and I thinke
 euery wher more frequent then in *Engl*
land, excepting such places as where
 they set forth their painted faces
 saile.

What is it that the spitefull min
 storie doe with her? *They take away*
vaile; that is, they take away the co

Gen. 38.

14.

ing of her bashfull face, that so shee
 may seeme to all the city, an Harlot.
 The terme of modestie taken away,
 how reprochfull shall that person be?
 But how doe they this? I will not say
 they disgrace her (as father *Latimer*
 was vn-vailed) But I say, they at least
 spoile her of the ornament of Credit,
 they rob her of her good name, & that
 is, by proclaiming her Schismatike
 from the true faith: by proclaiminge
 her obstinate in some fundamentall
 point, & so consequently an heritique.
 when the dragon with his horns cold
 not puln the * woman and her seede Revel. 12.
 to death: then his filthy mouth spues
 out corrupt waters after her: and the
 prophets like *frogs*, com out of the dra-
 gons mouth, go croking vp & downe
 to incense the whole city of the world
 against Iesus his spowesse. Neuer is
 there a notable mischeife practised in
 a common-wealth, but some *hob gob-*
lin priest is in the one end of it. I am
 not so young but I haue seene that, &
 thou-

thousand besides me haue put it downe in their tables, *Probatum est.*

And here, (oh my God) let me
earth & wormfmeate, debate this
question; what is the cause, that com-
ming into diuers places (and teach-
ing nothing but truth, and such truth
as the aduersarie Cannot convince
nay, dare not appose to) diuers
sed Brethren, Cannot abide to see the
multitude of people following or com-
pairing to my exercises, But they
straight deeme my credit to be their
discredit, & the Lords harvest reaped
by me, they deme they owne losse
though the Lords kaies should be
vnder their owne onely girdle? What
is the cause, that I but seeking thy
ry and the peopls saluation, the ci-
wall-watch do often times rise vp
gainst mee, saying of me as the So-
mits of *Lot*, * *He is come alone as a stran-*
ger, and shall he iudge & rule? Surely
God, I now perceiue the cause of
correction to be my late reformation

Onely Repentanc shaped forth at my own
treasure. I hauing before neglected thy
timely voice, thou now giues me into
the hands and power of counterfait *

Cant. 1. 6.

Companions, that haue a looke but
no true loue vnto thy voice: what then
remaineth oh my God? should I there-
fore desist & leaue of to goe forward?
my head Iesus preching so powrfully,
as the catching hearers durst not but
commend him, the proud Pharises to
them hearers returned this speech: *

Iohn. 7.

Do any of the Rulers or Pharises beleue

48. 49.

in him but this people which know not the
time are cursed. I see the same lot light

on my master Iesus: but with a diffe-
rence He was punished in thy wrath,
because our sinne was vpon him, & he
was to be plagued euery way for our
sinne: as for this dealing against mee,
thou stirres it vp (not as a plague, but)
as a correction for my former negle-
gence and therefore may more com-
fortably bee supported Onely (oh my
God) indue mee with patience, loue,

faith vnfeined, discreſion & holy patience
 ſeuerance in thy feare, and then ex-
 ciſe me as thou wilt; bee it by laſhing
 magistrate, or false brethren. Giue mee
 as willingly to paſſe through blood
 ſtripes, as ſweet oyntings: giue mee
 cheerfully to paſſe through bad report
 as good report: through pouertie,
 through riches: through death,
 through life: and then a figge for their
 railinges, for their laſhings, for their
 vnvailings.

The poore *Soule* diſtreſſed thus
 in, through the not beholdinge the
 comfortable face of Ieſus: and oppreſ-
 ſed *without*, firſt by the vngodlie
 magistrate, then by the virulent con-
 ſeigned Prophet or Ruler *Eccleſiaſtical*,
 what doth ſhe? Doth ſhee now deſpe-
 rately caſt downe her Croſſe & turne
 to her bed of eaſe and worldlie reſt-
 gaine? Doth ſhe curſe the time that e-
 uer ſhe *Rose* to follow *Religion*, doth ſhe
 recant her *Reſurrection*, and ſubſcribe
 to the Eccleſiaſticall Vultures? Doth

he cry out, *oh my soule, oh my body, I am*
not able to indure longer this burden, and
therefore farwell Iesus, here is an ende of
my pilgrimag? Good Iob saith, that* the Iob. 16. 12
14.
Lord had taken him by the necke & beten
him: that hee had broken him with one
making vpon another, and that hee did
as vpon him like a Gyant: but as al that
could not either cause him profes him-
selfe an hypocrite (for so hee had lyed
of himselfe) nor yet could make him
cease his hope in God his Redemer: so
neither could the Sea of surging cala-
mities beating, & still rebeating vpon
her, cause her either to profes her selfe
an heretique, Schismaticque, nor yet
cause her to desist hoping in her wel-
beloued: & therefore forward she go-
eth in her pilgrimage. Behind her she
leaueth the lashing officers Civill: be-
hind her she leaueth the lewd Cities
ministerie (counterfait Companions,
false bretheren) by what name or title
soeuer they were termed: Were they
Lord bishops, Deanes, Archdeacons,
Parsons

Parsons, Vicars. Curats: or were they
 lewd Pastors, Doctors, Elders, Deacons;
 whatsoever they were, wicked they were.
 Such as wold haue had the *Poore Soule*,
 to haue slept with them for the Deuell
 for companie sake: Behind her back she
 leaueth them, as Lot left Sodome, and as
 the Lord would haue his people to *
 forsake spirituall Babylon.

Rev. 18. 4.

The *poore soule* hauing after much
 turmoile escaped the hands of the C
 ties watch, she * *like an hee Goate before*
the flock, goeth marching on with her
 face towards mount Sion the City of
 David, euen of *Iesus* annoited. She
 lift vp her feet (as did *Iacob* flying from
Esau) & ceaseth not plodding forward
 (not looking backe with a repenting
 eye, as did Lots wife) vntil she attaineth
 the sight and presence of *Ierusalem*
 daughters. Being false vpon their oath
 what saith the poore distressed *Soule*
 vnto them? This she saith: *I charge you*
ob Daughters of Ierusalem, if you me

Iere. 50. 8.

my *Welbeloued*, what shall you tell him?
that I am sick of loue. A petition she put
forth vnto them: first with a *charge*,
then with a patheticall *Interrogatory*
(for the *Hebrewes* admitteth that) & by
both plainly intimating her fresh bleeding
heart, whose gushing streames
none could stanch, but onely her *Wel-
beloued*.

As the Lorde jested not with her
soule: so neither doth she offer vpon her
petition as a jest, but in right good ear-
nest, as earnest of her perplexed soule.
But who are these daughters of *Ierusalem*
to whom she incommendeth her
case? Such they were, as to whom she
might boldlie speake: and such they
were, as at whose hands shee might
boldly expect helpe: & such they wer,
as by whose prayers vnto her *Beloued*,
she might be the rather accepted: and
such they wer, as were like to obuiate
her *Beloued*, before her selfe. All these
Circumstances (gathered from her
manner of dealing) doe plainly proue
that

that these *Daughters of Ierusalem*, opposite-ones to the former *Widdowes of the Citie*: and that therefore they must necessarilie be, *The true visible Church*. As *Ierusalem* was called * *The Cittie of God*, (first, because God had there placed the *Temple*, his *Delight*. Secondly, because that materiall *Citie*, figured out the *Newe Testament Church*, called *Ierusalem from above* Galat. 4. 26. Revel. 21.) so *Ierusalem* *Daughters* (that is, people) were *Gods Cittizens* and visible Church. To these the distressed soule comes, vnto them she maketh her mone, and here she expecteth comfort, or no where. Shee runnes not to the *Daughters of Sodome*, nor yet of *Babylon* and *Egypt*, spirituallie so called: Alas no, she cometh to *Ierusalems* *Damzels*, *Saintes* by calling, the *Daughters* not of *Slauish Hagar*, but of *Sarah*, who is free with her children. Without the *Citie* of the *Saintes*, out of *Shems Tent* no comfort, much lesse is *Saluation* to be had.

Oh the palpable blindnes of wounded soules in these daies! If the hand of God haue smiten them, haue wounded their soul, haue crushed their conscience, whither repair they for balm, to *Gilead*? One starteth aside with * *Ion. 1.* *Ion. 1.* to flee vnto *Tarsish* from the presence of *I E H O V A H*. Another runneth vnto the smooth *Prophet*, that he may daube vp the wounde with vntempered mortar. The third goeth for *life* (*Ezech. 12. 18.*) to the smooth tongued prophetesses, who lay soft pillows vnder their sore elbowes, that so they may sleepe on peaceable to the *Deuill*. But how many after they are once wounded, do stand forth with *Hosheabs* people, & cry one vnto another * *Com,* *Hos. 6. 1.* *let vs convert vnto Iehouah: for he hath spoiled and he will heale vs: he hath wounded vs, and he will binde vs vp: how many* (I say) once smitten by the Lordes hand, do turne back to be cured at the Lords hande? The heathen prophets write that, to whome *Aiax* his speares head

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head gaue a wound , by it or by
 thing the wounded was to bee cured
 but sure I am, that if the Lorde by the
 ministerie of his worde haue gaded
 any conscience, by the same worde
 the Lord they must (if euer) be cured
 for where hee by his heauenly key
 pens, no man by humaine helpe can
 shut ; and where *iehuah* by his key
 shutteth, that by no naturall witten
 man can be opened. If the two edges
 sworde of his worde haue giuen thee
 a gash, it is neither cards, nor dice, nor
 dauncinge , nor *bone companion*
 that will surely heale thee . VVell
 may for a season skin ouer the male
 die of thy soule , but the daie of the
 Lorde will come , wherein * *a storme*
Eze. 13. 13 *from heauen shall burst out in iehouahs*
wrath , and then snatters downe the
 vntempered mortar, false application
 of life and peace : for *There is no peace*
unto the wicked. Isa. 48. 22. no salvation
 to the slepy impenitent, & therefore no
 promise of the Gospell, to be applied
 to such.

If when the spirite of Christ hath
 stabbed thy vlcereous soule, thou de-
 sire releife, repaire vnto the same
 spirite, who within the true visible
 Church sealeth vp the promises of the
 Gospell. *Lot* gained but vexation of
 soule in *Sodome*, and thinkes thou to
 gaine hearts ease there? *Lot* could not
 sleepe quietlie in his *Zoar*, and thinks
 thou to reape holie contentment in
 thine vnholie choise? *Enoch* finding
 no solide or sounde ioye in the soci-
 etie of the prophaine, he therefore a-
 bandoned such fellowship, & * walked Gen. 5.24
 with God, and therefore was taken a-
 way from men, as worthie the onelie
 presence of God. Seeke comfort wher
 thou should seeke, and thou hast pro-
 mise to finde comforte. Knocke for it
 at the Lordes portall, and thou shalt
 finde entry: but aske for soules helth,
 where thou should not aske for it,
 and my soule for thine, thou shalt re-
 ceiue but a false comforte. Badde
 powder may giue a false fire, but the
 guilt

guilt of thy soule rests vndischarged
and when *Iehouah* comes to examine
thy *general acquittance*, loe, it wil proue
a *peculiar blank*: faire without, nothing
within: a false heart seduced thee:
thou but dreamed of releasment.

Well, this poore soule laboured
haue *peace* spoken vnto her conscience
and therefore she commeth to *Ierusalem*,
that is, *To the vision of peace*:
onely in the Church is there *peace*:
the *vision* of peace: without, neither
peace nor vision is sanctified or sealed
to any soule: much lesse, assurance
saluation. This, holy Luke intimates
in his Apostolicall history, when he
saith, * *And the Lord added to the church*
from day to day, such as should bee saved.
Neither is it possible for any to loose
Iesus, that covet not to be joyned with
his mysticall bodie: *for where the Church*
bee (saith our sauiour) *thither will the*
Eagles resort. CHRIST hath giuen
slaughtered corps to be fed vpon with
in (not without) the Church, and thence
Eagles

are *Eagles of Iesus* (not *Sodoms Car-crows*)
 to be fed of that sacramentall bo-
 ne. *Iob* saith, that * *the Eagle maketh* Iob. 39. 13.
her nest in the rock, and sure I am, that
 spirituall mounting mindes will nest-
 within the *Rock Iesus*, against whom
 all gates cannot prevaile. *Iob* saith,
 that *the Eagles eyes beholde the meate a* 32.
farre off: & sure I am, that the Lords Ea-
 ges by the eyes of faith, behold *Iesus*
 as their spirituall food as far off as aboue
 the *Sun*. *Iob* saith that *the Eagles young-*
ones suck vp blood: and sure I am, that
 his Eagles doe by the mouth of
 faith, suck vp the sacramentall blood
 shed on the Crosse, by whose blood
 they liue, & in whose blood their gar-
 ments are only made white. Al which
 considered, what marvaile was it, that
 this poore soule would by no means
 be hindered from *Ierusalem*, the place
 of lasting vision & eternal peace, what
 marvaile is it, if vnto these heauenlic
 citizens, she commence her souls mea-
 ning: If vnto these damzels, shee offer
 L her

her petition & more then a petition
Let vs examine the words.

I charge yee Oh daughters of Ierusalem &c. Here is an homely Exordium or le a seeming rude beginning. In stead of, *I desire ye*, she saith, *I charge ye*: what should be the cause of such abrupt entrie, and so emphaticall admiration? Surelie, her case required lesse. If a man com to petition at some thing of his king that is of lesse value or may at leasure bee time he ynough graunted, then such a supplicator vs speaches more circumstantious and lesse patheticall: but if a man (having committed willfull murder) haue deadly aduersaries pursuing him in the heeles, he sodainly cometh running vnto his King, and (considering a minutes delay may danger his life) he as sodainly falleth downe crying *Oh King, as thou wouldest find fauour presently before Iehovah his iudgement seate, so let mee obtaine a pardon at his hand.* The presente perplexitie of his

soule causeth him to passe by com-
 mon forme of petition, and in steade
 thereof, to exact pardon by an open
 or secret adiuration. If a man come to
 his sworne brother in so tickle & des-
 perat case, he stādeth not saying, *Good*
brother, I am now to petitionate a thing
at your hands, wherto if you shal vouchsafe
to lend an auaritious eare, as also a wel con-
fruing minde, I shall thinke my selfe not
only happy, in being yoked vwith such an
alier ego another I, but also accompt my
selfe for euer after, tyed vnto you, as to an-
other parent: his case being (as the for-
mer) desperate, he standeth not vpon
 such ambagious insinuations, but hee
 in a more homely sorte rusheth into
 his frendes chamber, and without by
 your leaue, or good-even, he (with hands
 folded together, and halfe dead coun-
 tenance) crieth, *I charge thee as thou art*
man, and as thou hast any drop of ho-
ly blood in thine heart, that thou com-
miserate my present estate, and labour
with the king for my pardon. Our poore

soule here, was not her case desperate and hung not over her head an heauy sword in a small single thred? How was shee tormented within? and how was she scourged without? She might say with the Psalmist, *One deepe calleth another* for in the neck of one distresse ensued another: storme vpon storme, flooke vpon flooke, lash vpon lash. Was it any maruaile then, if here shee omitted common forme of petition? If for bodilie health men will deale so earnestlie, how much more for soules safetie.

Againe, she had not to deale with curious companions, false brethren and sisters, but with such as had trauailed out of the olde man with his deceivable lusts, and had put on the new *Adam* Christ Iesus, as a fashioning garment vpon their wordes and workes with them therefore shee might conuerse after a more bolde and familiar manner. Had she to deal with a number of our pratling professors (preachers

ers and hearers) she would haue bin
 wife aduised, ere she had powred her
 soule into their lappes: for * *the righte-* Prov. 29.7.
ous knoweth the cause of the poore , as for
the wicked they regarde not knowledge.

But wherwith doth this poore pas-
 sionate Soule Charge the daughters of
 Jerusalem? for sooth with this : *That if*
they meete her beloued , they should vnto
him impart her estate . And because
 they should bee ipecially attent vnto
 this her speciall suite, she frameth her
 speach thus: *If you meete my welbeloued,*
what shal you tell him? she vrgeth them
 to tel her case, & then she demandeth
 what it is they should speake? This ve-
 rily notifieth her insatiable thirst and
 spirituall appetite: first, of hauing her
 soules wish imparted to her beloued:
 secondly, of her deepe swallowing af-
 fection, that would be satisfied with
 nothing but the presence of her belo-
 ued *Iesus* . The first is plaine by her
 maner of stirring vp the church mem-
 bers to attention : the second is as o-

penlie demonstrate in her answer
the former demaund which is this
him, That I am sick of Loue.

The particle (*If*) admitteth no
doubt, *If they should meete with her be-
ued*, but (as euery one knoweth that
acquainted with the *Hebraisme* in o-
ther places) it is asmuch as if she said
*when, or, as you shall meete vvith my be-
loued, tell to him this*. The Anglisme
of like sence: for we say indifferently
If you haue to deale vvith the King,
When you haue to deale vvith the King,
or, *as you shal haue occasion to deale vvith*
the King, doe insinuate this thing. Nei-
ther is the particle (*if*) les significant
then *vvhen*, or *As*, but a particle (*indeed*)
of more modestie, putting a bit
in the mouth of her former *Charge*
homely speech, as willing to qualifie
her former homely dealing: any good
Rhetorician will acknowledge this
but fooles will vnderstand no reason.

The poore soule, charged and al-
most surcharged with *lebonabs* heauy

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pressure, shee chargeth the daughters
 of mysticall *Ierusalem* with the receipt
 of her soules oblation, that so in their
 more purified censers, they might of-
 fer vp her bitter (but sauourie) *myrr* be
 unto her beloued. By their ascending
 to her right regall loue, shee hoped
 the returne of an happie answer: no
 maruell then if she were, first, earnest to
 seeke them out: secondly, earnest to ac-
 quainte them with her estate: thirdly,
 earnest to set them on worke for her
 intercessours: * *for as cold waters are to*
awerie soule, so are good newes from a
country (though) far of. Special cases, re-
 quire speciall speede: & a deuine whip
 must bee salued by deuine physitians.
 As the Sacrifice of the wicked is an
 abomination to the Lord: so vnmeet
 it is, that such should bee acquainted
 with our soules miserie. To what ende
 communicat we our spirits affliction,
 if not to receiue comfort? & what war-
 rant of comforte is there to be had by
 such intercessours, as haue no promise

Prov. 25.
 25.

to bee heard for themselves? As the Lord is able and willing to cure our private sinne, vpon privat confession: so, by publishing that to others who are themselves prophane, who are like vnto *Terentius* pratler, that said he was *Ful of holes*, vnable to conceal a secret, what good can wee expect from such? namely this: to haue it published in * *Gath*, and in the streetes of *Ashkelon*, at the hearing whereof, the Vncircumcised shall leape for joy. By this foolish & devout Confession, the griefe of soule that before was private and single, it becommeth publik and double, worse than ever it was. It is but blinde devotion, that lacketh the eyes of discretion: let younger Christians learne that.

She communicateth not her heart-sorrowe to the blessed Saintes departed, but to the Saintes living. *Iames* in speciall case, willet * this, but the first is no where willed or commaunded. Our Saviour, *Mat.* 18. 15. 16. 17. v

2. Sam. 1.

20.

Iam. 5. 16.

Aske in some cases, Confession to the
 Saintes living, but no where vnto the
 deade. I E H O V A H (*Iob. 42.8.*) vrgeth
 Iobs kins-men to make *Iob* their Inter-
 cessour by sacrifice, but no where hee
 willet men to seeke vnto the dead.
Saul sought vnto dead *Samuel*, but hee
 met with a living Devil. Knowe what
 thou art to confesse to God, what to
 men, and also learn, *Where when, what,*
how, & to whome to confesse, when thou
 doest confesse: for the devill vnder co-
 lour of devotion, seeketh how to over-
 turne true Religion and the credite of
 the Saints. Neither must thou think,
 that Saints heere living are properlie
 Intercessours or Mediatours, (* For *1.Tim.2.*
there is (but) one Mediatour betweene
God and man (even) the man Christ Ie-
sus) but improperly are they so called:
 namely, because as faithfull feeling
 members, they communicate to the
 Lord their fellow-like miserie: & ther-
 fore it is, that the Saints interceeding
 for any their poore members, they
 come

Reu. 8. 3.

come vnto the *Father*, (not by the
 selues) but by the *Sonne*: for his * *Ca*
ser is onely *Gold*, and in him is the *Fa*
ther vuell pleased. Let the Saintes
 parted haue their due: let the Saints
 liuing haue their due, neither to either
 or both, do attribute the Lords due.

But what would shee haue them
 impart to her beloved? namely, this
That she was sick of Loue: alluding vnto
 a Virgin over-rapt with an amorous
 conceipt, who by reason of her *Bet*
shed his absence, is ready to found
 to passe away in a loue-qualme. *Da*
 but wanting the *Tabernacles* presence
 he * *faynted*: howe much more would
 hee haue fainted and faultered vnder
 loues affection, if so he had lacked the
 feeling presence of his God, that could
 not be contained within any manner
 all *Tabernacle* or *Temple*? Shee
 was arrived at the Lords *Tabernacle*
 (namely, at the societie of Saints) but
 shee yet attained not the comfortable
 face of him, that hath promised,

Psal 84. 2.

When

where two or three are gathered together
 in his Name, there in the midst he will
 be. She sees the *body* but not the *Head*:
 She, therefore maketh suite, eye, char-
 geth the body (by reason of that dutie
 which is owing from member to
 member) to acquainte her beloued
 with this, namelie *That she vvas sick of*
Love. She that before, would make no
 better vse of Christ his knocking at
 her dore, must now be glad to seeke af-
 ter Christ and knock at his dore. She
 that before would not make better vse
 of Christ his priuate petition, must
 now be glad to come vnto Christ by
 publike petition, and that vnder the
brade seale of his church. when Christ
 knocked, called, suited, she lay snor-
 ing in her sinne: just therefore that
 now shee knocke, call, and suite vnto
 Christ, though come out of sinne: ey,
 she who before for keping fellowship
 with the City, had neglected fellow-
 ship with Christ and his mystical bo-
 dy, just it is, that now she should come
 vnto

vnto Christ no other way, but by seeking vnto his body. An acquittance for sinne, is not so easily woon. Many thinking they haue it, goe vnto hell as a dreame: many feeling the want thereof, do labour for the plakard of Remission, but seeking for it where it is not, they pop into hell without it. Some feeble the want, labour for supplies that *Grace*, and quickly haue it, by reason they come roundlie off at Christ's Call. Others finding their box empty of that quittance, do labour for it, to obtaine it at leasure, by reason of their former rude behauiour to their Call.

Turne not therefore God his grace into wantonnesse: if thou do, then expect either to haue thy conscience *red with ane hot yron*, that so thou maye passe vp and downe, a *Goate* brande to hell: or (at the best) awaite a blacke glooming day, wherein thy soule shall be stripped in the eyes of manie, and thou in body and soule whipped from one place to another, before thou obtaine

by the heauens-charter of sins re-
 mission. * *Hezekiah* chattered like a Isa. 38. 14.
and mourned like a Dove, before 17.
 had assurance that his finnes were
 behind *Iehouahs* back: neither was
 (who so oft was bet in the lords
 vnacquainted with passing
 through this fierie fornace, before he
 fit Gold to receiue *Iehouahs* im-
 plemente. But as their comming vnder
 this lash correctory, may fear vs from
 allyinge with repentance: so their
 meeting with the Sun-shine coun-
 tenance of their beloued, may teach
 not to dispaire of mercie: confide-
 ring, *Iehouah* desireth not the death of
 a sinner, but rather that hee would re-
 pent and liue. Lastly (for some necessi-
 ty vrgeth brevitie) that perplexed
 soule may vndoubtedly belecue and
 hope for happy release, who truly can
 say, *My soule is sick of Lone*, as David
 saith, * *My soule thirsteth for God*. If Psal. 42. 2.
 God haue giuen thy soule to hunger
 for righteous things, it is be-
 cause

cause hee is minded afterwarde to mee thee. As a prudent hougholder there bestowe his meate, where he perceiueh appetite & hunger: so the hougholder of the Church (Christ Iesus) reacheth there forth *hidden Manna*, where first hee perceiueh spiritual appetite, Need makes the man to run, and hunger breakes the stone walls: neither will any thing stop, nor quench the soules want, the soules wish: * *for loue is strong as death, deuor- ing as the graue, like to fiery coales and a uebement flame.* This *Loue* of God was not in *Cain*, in *Esaue*, in *Achitophel*, in *Iscariot*: for if it had, *Cain* had not beene finallie impatient? *Esaue* had not shed fury in his brest, *Achitophel* had thought no shame, that the Lord should haue shamed him, in frustrating his *delphik-like* oracle: nor would *Iscariot* haue demied Christ his obligation insufficient to saue him.

If wee would not bee driuen into these straites, let vs preuent that time

Can. 2. 6.

7.

e to timely *Resurrection* from Sinne. If wee
 ler we have slept away the third, sixth, ninth,
 ere find tenth houres, yet let vs not now
 ger: at the last houre shame, to arise & goe
 (euen to the Lords blessed vineyarde, and
 orth there labour with others for the *peny*
 erence promise. Euery man & woman in
 the vineyard, worketh in some honest
 e stone some and holy calling, one bearing
 p, the infirmities of another, labouring
 soules to doe all their things in loue. Awake
 therefore oh Sleeper, arise, it is day.
 s and day, the *Sun* is redy to set and to leaue
 d upon *horizon*: Christ tendreth his mer-
 cell as yet, but after *Sunset*, catch christ
 t be mercie where thou can, I haue no
 more promise of mercy for thee. Happie is
 who by others harmes is more wa-
 re let this sinners affliction feare thee
 from sleepe, and let her patience and
 secret cariage, lead thee vnto the in-
 blissible *Vision of peace*: where *peace of*
conscience is not finally failing, howso-
 ever sometimes it stands a far of for a
 season.

Serò, sed serò surgit.

An Animadversion.

Some (from my Epistle to Eng^l
 prefixed to the *Sommons to-Da*
day) would gladly collect, *That It*
unlawful for a Pastor of the new Testam
Church, openly to rebuke open sin. Such
 know, that I neuer was so absurd: as
 would haue them to know, that I wo
 not onely haue publike sinns publi
 rebuked, but (which more is) I doe
 lecue that such offenders (not satisfy
 the congregation by apparant humi
 ation vppon the Churches rebuke)
 Church ought (first, for keping her
 vnleauened: secondly, for the humbl
 such sinners) without delay to exco
 municate such.

Because of *Salomons* speech (*Prov.*
 I haue said now no more: but beca
 of his next speech (verf. 5.) I haue sa
 thus much: and so an end.